

**Length of The Beard In Islam – The View of Sahabas,
Tabein, Taba- Tabein, Muhaddaseen & Fuqaha.**

Length of The Beard
In Islam.

The View of Sahabas ,
Tabein , Taba Tabien ,
Muhaddaseen &
Fuqaha.

1. **Beard Length of Prophet peace be upon him**
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1. Beard Length of Prophet peace be upon him

One of the Quranic transcribers, Yazeed al Faarisee, related that he saw the Messenger of Allah (pbuh) in a dream during the era of Ibn Abbas and informed him. Ibn Abbas said, “Allahs Messenger (pbuh) used to say, ‘ Satan is unable to imitate my form, so whoever dreamt that they saw me, actually saw me’. Can you describe the person that you saw?” Yazeed replied,

قَدْ مَلَأَتْ لِحْيَتُهُ مِنْ هَذِهِ إِلَى هَذِهِ حَتَّى كَادَتْ تَمَلَأُ نَحْرَهُ

His beard filled from here to here (from one cheek to another) and almost filled his neck (or lower part of the neck or upper part of the chest or above chest)” [Tabaqat Ibn e Sad 1/417, Ibn e Abi Shaybah 11/525, Musnad Ahmad 1/361-62, Musnad Abu Ya’ala, Shamaail al Tirmidhi 393, Ibn e Asakir 1/229]

It is mentioned in **Misbah al-Lughaat**: Meaning of al Nahr is Upper part of the chest, Lower part of the neck, neck [Misbah al Lughaat page 824, Al

Qamus al Waheed page no. 1618]

يعني أن لحيته الشريفة عليه الصلاة والسلام لم تكن طويلة تملأ صدره ، بل تكاد تملأ نحره ، والنحر هو ، أعلى الصدر ،

Meaning The noble Beard of prophet peace be upon him was not as long which filled his chest. But it filled Nahrahu, And al Nahr is above chest[fatwa no:147167]

Shaykh Zybaair Ali Zai Translated as

اس سے آپ کے سینے کا بالائی حصہ بھرا ہوا تھا

The upper part of his chest was filled with it (beard) [The Tadhkirah of Prophet peace be upon him in the light of authentic ahadeeth by sh Zubair Ali Zai Rahimullah, Majalla al Hadith no:113 page 18]

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Meaning The noble Beard of prophet peace be upon him was not as long which filled his chest. But it filled Nahrahu, And al Nahr is above chest[fatwa no:147167]

b) Jabir b. Samura reported.. He (peace be upon him) had a thick beard. [Sahih Muslim 2344]

Abu Ubayd al Qasim bin Salam (d 224 h) said:

الكنوثة أن تكون اللحية غير دقيقة ، ولا طويلة ، ولكن فيها كثافة من غير عظم ولا طول "

"It means that the beard is not thin or long but it is thick without being too dense or long." [at-Tabarani in Mu`jam al Kabeer 22/159]

Abul Abbas al Qurtubi commented:

" لا يفهم من هذا أنه كان طويلها ، فإنه قد صحَّ أنه كان كثَّ اللحية ؛ أي : كثير شعرها غير طويلة "

This does not mean that he (peace be upon him) had a long beard; it meant that it was thick but not long. [(6/135) " المفهم لما أشكل من تلخيص صحيح مسلم]"

Ibn Hajr al Asqalani said:

قَوْلُهُ كَثَّ اللَّحْيَةِ أَيُّ فِيهَا كَثَافَةٌ وَاسْتِدَارَةٌ وَلَيْسَتْ طَوِيلَةً

Meaning: It was thick and round, it was not Long.

[Muqaddima Fath al Bari 1/178]

2. Sahaba Knew ahadith of Prophet peace be upon him more than any other scholar.

Ibn Masood ra said:

وَاللَّهِ لَقَدْ جِئْتُمْ بِبِدْعَةٍ ظُلُمَاءٌ أَوْ قَدْ فَضَلْتُمْ أَصْحَابَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

WALLAH, You have started a dark innovation or do you exceed in knowledge from the Companions of Prophet peace be upon him? [al Mojam al Kabeer at-Tabrani 9/126]

Ibn ‘Abbas said:

أَتُعَلِّمُنِي بِالسُّنَّةِ لَا أُمَّ لَكَ .

May you be deprived of your mother, do you teach me Sunnah? [Sahih Muslim, The Book of Prayer of the Travellers, Chapter: Combination Of Prayers, When One Is Resident]

Imam at-Tirmidhee said:

لِأَنَّ ابْنَ عُمَرَ هُوَ رَوَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ أَعْلَمُ بِمَعْنَى مَا رَوَى

Ibn Umar narrated from Prophet peace be upon him and he knows his narration more (then others) [Tirmidhee no. 1245]

2.Hadith of Abdullah Ibn Umar

Narrated Nafi': Ibn Umar said, The Prophet said, 'Do the opposite of what the pagans do. Keep the beards and cut the moustaches short.' Whenever Ibn 'Umar performed the Hajj or 'Umra, he used to hold his beard with his hand and cut whatever moustaches. Ibn Umar used to cut his moustache so short that the whiteness of his skin (above the upper lip) was visible, and he used to cut (the hair) between his moustaches and his beard. (Bukhari Book 72, Hadith 780)

Abu Dawood narrated:

Marwan bin Salim said I have seen Ibn Umar he used to hold his beard with his hand and cut what was more than a fistful.

[Abu Dawood hadeeth no: 2357 Authenticated by Al-Albani]

Ibn Hajar said:

قلت . الذي يظهر أن ابن عمر كان لا يخص هذا التخصيص بالنسك بل كان يحمل الأمر بالإعفاء على غير الحالة التي تتشوه فيها الصورة بإفراط طول شعر اللحية أو عرضه

I (Ibn Hajar) say: apparently Ibn Umar ra did not restrict this (trimming) to the Hajj and Umrah rather according to him the practice of leaving the beard was on the situation that there should not be any disliking because of excessive length of hair or sides (of beard) [Fath al Bari 10/350]

Note that there is not a single Sahabi who opposed the practice of Ibn Umar, Abu Huraira and Ibn Abbas ra and It is impossible that the SAHABI like Abdullah ibn Umar Ra heard something from Prophet and he himself oppose him(Prophet Peace be upon him)

Hafidh Ibn AbdulBarr said:

‘In the action of Ibn Umar taking from the bottom of his beard in Hajj is an evidence of cutting from the beard in other than Hajj because if cutting the beard was not allowed then it would not have been allowed in Hajj. and Ibn Umar narrated from the Prophet –sallAllaahu alayhi wa sallam–: ‘Grow the beard’ and he is the most knowledgeable about what he narrated, therefore, the meaning to him and to the Majority of scholars is to take from the beard that which flutters and Allaah knows best.’

[From ‘al-Istidhkaar’ 4/317]

Abu al-Waleed al-Baaji said:

‘Ibn al-Qasim narrated from Malik: ‘there is no problem taking from the beard what flutters from the beard and is abnormal.’ it was said to Malik: If it grows very long?’

He answered: I hold the opinion that one takes from the beard and cuts it, it is narrated from Abdullaah bin Umar and Abu Hurairah -RadhiAllaahu anhumma- that they both used to take from their beard what was more than a fistful.

[al-Muntaqa Sharh al-Muwatta 4/367]

2.Athaar of Abu Huraira RA

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: Trim closely the moustache, and grow beard, and thus act against the fire-worshippers. (Sahih Muslim Book 002, Hadith 0501)

Another hadeeth from Abu Huraira ra

حَدَّثَنَا وَكِيعٌ ، عَنْ شُعْبَةَ ، عَنْ عَمْرِو بْنِ أَبِي يُوبَ ، عَنْ أَبِي زُرْعَةَ ، عَنْ أَبِي هُرَيْرَةَ ، أَنَّهُ كَانَ - 25999 - يَأْخُذُ مِنْ لِحْيَتِهِ مَا جَازَ الْقُبْضَةَ .

Abu Huraira RA used to cut what extended beyond a fist-length.[Ibn e abi shaiba Vol 8 page 375 hadith 25999]

Shaykh Zubair Ali Zai Said in Majallah Al hadeeth no: 27 page 57

The narrator of this hadeeth is Amr bin Ayyub, Ibn e hibban Mentioned him in his Thiqqat 7/224 and 225 and Shobah is Narrating from him, The Rule of Shobah is that he only narrates from Trustworthy narrators according to Him. (Tahdeeb at tahdeeb vol 1 page 4)...Because of these two Tawtheeqaat Amr bin Ayyub is considered as hasan al hadith(end quote)

Abu Hilal said:

“I was informed by an old man – I think he was from the people of Madinah – who said: “I saw Abu Hurayrah trim the hair from his cheeks.” And he said: “And I saw him with a yellowish beard.” [Reported by Ibn Sa’d in ‘*at-Tabaqat*’ (4/334)].

4. Athar of Ibne Abbas

Allah says

(29. Then let them complete their prescribed duties and perform their vows, and circumambulate the `Atiq House.)

Commentry of Ibn e Abbas RA

قال: ثنا هشيم، قال: أخبرنا عبد الملك، عن عطاء، عن ابن عباس، أنه قال، في قوله: { ثُمَّ لْيَقْضُوا تَفَثَهُمْ } قال: التفت: حلق الرأس، وأخذ من الشاربين، ونتف الإبط، وحلق العانة، وقص الأظفار، والأخذ من العارضين، ورمي الجمار، والموقف بعرفة والمزدلفة.

Ibn ‘Abbas said, regarding Saying: {“Then let them complete their prescribed duties...”} [al-Haji: 29]:

“The duties are: shaving the head, trimming the moustache, plucking out the armpit hairs, shaving the pubic hairs, cutting the nails and taking hair off the cheeks (and in another narration, the beard) and throwing stones at the pillars (*jamarat*), and staying in ‘Arafah and Muzdalifah.”(translation taken from Multaqa)

(Tafseer Tabree under surah al hajj ayah 29, Ibn e abi shaiba vol 4 page 85 hadith 15668 and from other Nuskha vol 3 hadith 15673 with authentic chain and Ibne Abdul Barr mentioned this in الاستذكار 8/336, Shaykh Al bani authenticated in his Daeeefah hadeeth no: 5453, Shaykh Zubair Ali Zai Authenticated in Majallah Al hadith no: 27 PAGE 56]

Another words from **Ibne Abbas narrated by Abu Jafar al Nahas as mentioned in Ma`ani Al Quran vol 4 page 402**

..”التفت: الحلق، والتقصير، والرمي، والذبح، والأخذ من الشارب، واللحية، ونتف الإبط، وقص الأظفار
...Trimming the Mustaches and Beard..

Another words from **al Musannif ibn e abi shaiba vol 3 page 429)**

..”التفت: الرمي، والذبح، والحلق، والتقصير، والأخذ من الشارب، والأظفار، واللحية“
.....Trimming the beard.

5. Athar of Muhammad bin Ka’ab al-Quradhi (tabiye)

حدثني يونس، قال: أخبرنا ابن وهب، قال: أخبرني أبو صخر، عن محمد بن كعب القرظي، أنه كان يقول في هذه الآية: { ثُمَّ لِيَقْضُوا تَفَثَهُمْ } رمي الجمار، وذبح الذبيحة، وأخذ من الشاربين واللحية والأظفار، والطواف بالبيت وبالصفا والمروة.

Muhammad bin Ka'ab Al Quradhi used to say, regarding the verse: {“Then let them complete their prescribed duties...”} [al-Hajj: 29] what has been stated above, and in it is his saying “...and trimming the moustache and beard.”

(Tafseer Tabree under surah al hajj ayah 29 and Ibne Abdul Barr in At Tamheed (3/38 فتح البر) Shaykh Zubair Ali Zai Authenticated in Risalah Al hadith no: 27 PAGE 56, Shaykh Muqabbil bin Hadee said the chain is Hasan in Al Jame fe Al Ahkam al Lahiyah page 145, Authenticated by Shaykh Al Bani in Sissilah Daeefa hadeeth no:5453]

6. Athar of Mujahid(tabiee)

حدثني محمد بن عمرو، قال: ثنا أبو عاصم، قال: ثنا عيسى وحدثني الحارث، قال: ثنا الحسن، قال: ثنا ورقاء جميعاً، عن ابن أبي نجيح، عن مجاهد: { ثُمَّ لِيَقْضُوا تَفَثَهُمْ } قال: حلق الرأس، وحلق العانة، وقصّ الأظفار، وقصّ الشارب، ورمي الجمار، وقصّ اللحية.

Mujahid (tabiee) said regarding Saying: {“Then let them complete their prescribed duties...”} [al-Hajj: 29]: Shaving the head, shaving the pubic hair, trimming the nails, trimming the mustache, and throwing the stones at Jamaar(pillars), trimming the beard. (Translation taken from Multaqa)[Commentary of Qur`an by Tabree 17/150 Authenticated by Shaykh Muqabbil bin Hadee in Al Jame fe Al Ahkam al Lahiyah page 145, Authenticated by Shaykh Al Albani in Silsilah Daeefa hadeeth no: 5453]

7. Athar of Ibn e Juraij

Al-Muharabi said:

حدثني نصر بن عبد الرحمن الأودي، قال: ثنا المحاربي، قال: سمعت رجلاً يسأل ابن جُرَيْج، عن قوله { ثُمَّ لِيَقْضُوا تَفَثَهُمْ } قال: الأخذ من اللحية، ومن الشارب، وتقليم الأظفار، ونتف الإبط، وحلق العانة، ورمي الجمار.

“Al Muharabi said I heard a man ask Ibn Jurayj regarding His Saying: {“Then let them complete their prescribed duties...”} [al-Hajj: 29], and he said: “Trimming the beard and the moustache...” (translation taken from Multaqa)

[Reported by Ibn Jarir under surah al hajj ayah 29, Authenticated by Shaykh Muqabbil bin Hadee in Jame fe Al Ahkam Lahiyah page 148 and Shaykh Zubair ali Zai in Risalah Al hadith no: 27 PAGE 56]

8. Athar of Ibraheem Nakhaee (Tabiye)

عن غندر عن شعبة عن منصور
وكان إبراهيم يأخذ من عارض لحيته ”

Ibraheem AL Nakha`ee used to cut his hair from side of beard

[Ibn e abi shaiba hadith 25473, Authenticated by Shaykh Muqabbil bin Hadee in Jame fe Ahkam Lahiya page 149, Shaykh Zubair ali Zai authenticated in al Hadith no. 27 page 56.]

9. Athar of Salim bin Abdullah bin Omar RA

Yahya related to me from Malik that he had heard that when Salim ibn Abdullah intended to go into ihram he would call for some scissors and trim his moustache and beard before setting off and before going into ihram.

[Muwatta Imam Malik Book 20, Hadith 20.59.199, This athar is weak according to Shaykh Muqbbil because Imam Malik said he had heard, he is not quoting the name of the person. But we can use this athar in support)

10. Athar of Qasim bin Muhammad bin Abi Bakkar Siddique

حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ عَنْ أَفْلَحَ قَالَ : كَانَ الْقَاسِمُ إِذَا حَلَقَ رَأْسَهُ أَخَذَ مِنْ لِحْيَتِهِ وَشَارِبِهِ .

(Whenever he used to cut his hair from head he used to cut from his mustaches and beard)

[Ibn e Abi Shaiba Vol 8 page no: 375 hadeeth no: 25996, Authenticated by Shaykh Muqabbil bin Hadee as he said chain is authentic in Jame fe al Ahkam Lahiya page 148, Shaykh Zubair Ali Zai Authenticated this in Risalah Al Hadeeth no: 27 page 57]

11. Tawoos (Tabiee) Rahimullah

(He used to trim his beard) Narrated by Ibne abi shaiba8/375, Ibne Abdul Barr in Al Istedhkaar 28/63, Khallal in Al Tarjul page 13, shaykh Zubair Ali Zai authenticated in majallah al Hadith no. 27 page 57, Shaykh Muqabbil bin Al Hadi said the chain is authentic in Jame fe ahkam Lahiyah page 147]

12. Ibn e sireen and Al hasan

حدثنا وكيع عن أبي هلال؛ قال: سألت الحسن وابن سيرين فقالا: لا بأس به أن تأخذ من طول لحيتك“

Abi Hilal Said i asked Al hasan and Ibn e Sireen they said: There is no harm to take from the length of beard[Ibn e abi shaiba vol 8 Page 376 no: 26000]

Note That Abi Hilal is Mutakallim feeh that is Jarh and Tadeel both are on him and he is Truthful La`ieen. accroding to Yahya bin Maieen There is nothing wrong in him and his narrations from Qatadah are weak(and here he is narrating from Hasan and Ibn Sireen), we are quoting his narrations in support

Al Imam Ibn e Abdul Barr said about Al Hasan And Ibn e Sireen Regarding there stance on Trimming Bread

وكان الحسن يأخذ من طول لحيته، وكان ابن سيرين لا يرى بذلك بأساً

Al Hasan Trimmed from the Length of His Beard and Ibn e Sireen did not see anything wrong in it.[At Tamheed li Ibn Abdul Barr 14/46]

So it seems that this Athar is Correct.

Stance of Muhadditheen and Fuqaha

a.The stance of Imam Ahmad Bin hamble

Shaykh al AlBani said:

al-Khallal reported from Imam Ahmad that he was asked about taking from the beard, so he said: “‘Ibn Umar used to cut off that which was in excess of a fistful,” and it is as if this was Ahmad’s opinion. Harb said: “I said to him (Ahmad): “So, what is meant by ‘leaving it’?” He replied: “It is reported from the Prophet that this is what ‘leaving’ was, according to him.”.....Then al-Khallal reported by way of Ishaq, who said: “I asked Ahmad about a man who trims from his cheeks, so he said: “He should take off his beard what is in excess of a fistful.” I said: “And the *hadith* of the Prophet: “Trim the moustache and leave the beard”?” He replied: “He takes from its length and from under his neck,” and I saw Abu ‘Abdullah (Ahmad) trim its length and take from under his neck.”[‘*as-Silsilah ad-Da’ifah*’ (5/375)]

Imam Shamsuddeen Ibn Mufleh al-Maqdisi al Hanbalee states,
وفي المذهب ما لم يستهجن طولها (وم (ويحرم حلقها ذكره شيخنا .ولا يكره أخذ ما زاد على القبضة ، ونصه لا بأس بأخذه وما تحت حلقه لفعل ابن عمر

'It is forbidden to shave the beard as mentioned by my shaykh. And it is not disliked to trim what is in excess of a fist's length because this is supported by the practice of Abdullah ibn Umar, Radi-Allahu anhu.,' (Kitaab al Furoo vol.1 pg.151 Maktabah al Shamela)

b.The stance of Imam ash-Shafiee

He said :

فمن توضأ ثم أخذ من أظفاره ورأسه ولحيته وشاربه لم يكن عليه إعادة وضوء وهذا زيادة نظافة وطهارة

Whoever did wudoo and (after that) cut his nails, hair from head, beard and mustaches then repeating wudoo is not due on him, rather it is further cleaning oneself. [al Umm 1/21]

He also said:

وأحب إلى لو أخذ من لحيته وشاربيه حتى يضع من شعره شيئاً لله

And its beloved to me , if one takes from his beard and his moustache till he cuts from them for Allah[Kitab Al Umm Vol 2 Page 211]

al Muzni said:

ما رأيت وجها أحسن من وجه الشافعي ولا رأيت لحية أحسن من لحيته وكان ربما قبض عليها فلا تفضل عن قبضته ولقد سمعته يوما ينشد * قوم يرون النبل تطويل اللحا * لا علم دين عندهم ولا تقى ربوا صغارا * ثم خلوهم سدا * بغرة الجهل وآداب النساء فلو ترى شيخهم إذا احتبى * ثم ابتدئ في رخص شعر وغلا

'I never saw anyone with a more beautiful face than Shafi'ace, if he took his beard in his fist, his beard would not be more than his fist. And I heard him one day, He was saying (a poetry),

These people think that too long beard is nobility, they have no knowledge of deen, neither they have taqwa... If you see their shaykh sitting on the ground and giving an opinion (without thinking) regarding fluctuations of rates.
[Tareekh Damishq 51/280-281, roughly translated]

d) Malaki Madhab

Imam an-Nawawi said that

قال القاضي عياض – رحمه الله – تعالى – يكره حلقها وقصها وتحريقها ، وأما الأخذ من طولها وعرضها فحسن ، وتكره الشهرة في تعظيمها كما تكره في قصها وجزها . قال : وقد اختلف السلف هل لذلك حد ؟ فمنهم من لم يحدد شيئا في ذلك إلا أنه لا يتركها لحد الشهرة ويأخذ منها ، وكره مالك طولها جدا

Qadi `Iyad (Allah have mercy on him) said that to shave, shorten, or singe off the beard is disliked, but that to trim it from the bottom and the sides is praiseworthy, and that it is disliked to grow it so large that it attracts undue attention, just as it is disliked to shorten or crop it. He also said that the early Muslims disagreed whether or not there was a maximum limit to which the beard should be left to grow: some held that there was no limit, but that one should not let it grow so long that it attracts attention and Malik disliked making it extremely long [الكتب « صحيح مسلم » كتاب الطهارة « باب خصال الفطرة

e) Qurtubi al-Maaliki has also mentioned something similar to this in his commentary of Sahih Muslim. (see al-Mufhim vol.1 pg.513)

f) Abu Waleed alBaji said

Malik said that it was desirable – i.e. to trim the beard and moustaches – because taking from their length does not change the creation from its beauty, as regards shaving them clean it, is like the shaving of the hair of a woman,

and it is forbidden for her to do so, the same thing applies to shaving the beard and moustaches as this changes the creation and causes mutilation. But what goes beyond its beauty and becomes disheveled, then it is permissible to take from it.[AlMuntaqi sharah alMawatta quoted by Islamweb fatwa: 87648]

g) Ibn Taymiyah's view on taking from the beard.

He said:

وأما إعفاء اللحية فإنه يترك ولو أخذ ما زاد على القبضة لم يكره، نص عليه كما تقدم عن ابن عمر، وكذلك أخذ ما تطاير منها

As for the beard, he lets it grow, and if he cuts what exceeds one's fist, then that is not disliked, as mentioned in the report of Ibn 'Umar." [Sharh Al-Umdah (1/236)]

g) Ibn Taymiyah's view on taking from the beard.

He said:

وأما إعفاء اللحية فإنه يترك ولو أخذ ما زاد على القبضة لم يكره، نص عليه كما تقدم عن ابن عمر، وكذلك أخذ ما تطاير منها

As for the beard, he lets it grow, and if he cuts what exceeds one's fist, then that is not disliked, as mentioned in the report of Ibn 'Umar." [Sharh Al-Umdah (1/236)]

h) Shaykh al Albani RA concluded':

So, the authentic narrations contain that which is a proof for the permissibility of trimming the beard or taking from it, and that it was a well known practice amongst the Salaf. This is in opposition to what some of our brothers from Ahl al-Hadith think, those who are severe against allowing the trimming of the beard, clinging to the general saying of his "...and leave the beard!" without paying attention to the fact that what was understood from the general meaning was not intended due to the lack of the action of the Salaf

upon this interpretation, and amongst them are those who reported the general hadith itself, and they are: 'Abdullah bin 'Umar, and his hadith is in the two 'Sahih's; Abu Hurayrah, and his hadith is in 'Sahih Muslim,' and I have given the origins of both in 'Jilbab al-Mar'ah al-Muslimah' (p. 185-187); and Ibn 'Abbas, and his hadith is in 'Majma' az-Zawa'id' (5/169).

And from that in which there is no doubt is that the reporter of the hadith is the most knowledgeable about the intended meaning of it than those who did not hear it from the Prophet (peace be upon him), and he is the more enthusiastic in following it than them.

al-Khallal has reported from them (Ibn 'Umar and Abu Hurayrah) in 'at-Tarajjul' (p. 11) with two authentic chains, and he reported from Imam Ahmad that he was asked about taking from the beard, so he said: "'Ibn Umar used to cut off that which was in excess of a fistful," and it is as if this was Ahmad's opinion. Harb said: "I said to him (Ahmad): "So, what is meant by 'leaving it'?" He replied: "It is reported from the Prophet that this is what 'leaving' was, according to him."

And it is well known that the narrator is the most knowledgeable about what he narrates than others, especially when he one who is very strict about following the Sunnah - such as Ibn 'Umar - and he saw his Prophet - the one who ordered with leaving it - day and night, so reflect upon this!

Then al-Khallal reported by way of Ishaq, who said: "I asked Ahmad about a man who trims from his cheeks, so he said: "He should take off his beard what is in excess of a fistful." I said: "And the hadith of the Prophet: "Trim the moustache and leave the beard"?" He replied: "He takes from its length and from under his neck," and I saw Abu 'Abdullah (Ahmad) trim its length and take from under his neck."

And I have expanded a little bit here by mentioning the sayings of some of the Salaf and imams due to their strength and due to the misconception of many people that this is in opposition to the general "and leave the beard," and they did not pay attention to the principle that when an element from the elements

of the general ruling is not acted upon, then is it proof that it is not intended meaning."

(as-Silsilah ad-Da'ifah' (5/375) taken from Multaqa)

i) The great debater of Ahlus sunnah in India, Fateh Qaadiyaan, Shaykh Sana ullah Amrit Saree Rahimahullah said:

The great debater of Ahlus sunnah in India, Fateh Qaadiyaan, Shaykh Sana ullah Amrit Saree Rahimahullah said:

... There are two different ahadith regarding this issue, first states "leave the beards" and second one is his (peace be upon him) practice that He used to trim the extra hair from the sides of the beard. So, Reconciliation is that it is mustahab to grow full beard and allowed to cut after one fist. [end quote]

Shaykh Abu Saeed Sharf ud din Dehalwi commented in fatawa Sanaiya on this quote,

The conclusion is, according to the righteous predecessors and majority of the Companions and their students, The scholars and muhadditheen it is wajib to leave it for one fist... because it is Itteba of sunnah and going against the mushrikeen. And it is allowed to cut which is more than one fist.

And it is Wajib to take from beard if it is too long or if it is Deforming the face or if it is growing like some mushrikeen Hindu sadhu, sikh and others. As there symbol is not taking from the beard and growing it without taking anything. Otherwise it is going against sunnah, rather an innovation due to accepting the (opinion of) mushrikeen. And no one from the salaf said this. [Fatawa Sanaiya 2/138]

14. Stance of Imam Ibne Abi Shaybah

This is whole chapter from Ibne Abi Shaybah

"ما قالوا في الاخذ من اللحية" What they say on cutting from beard

Ibn Abee Shaybah narrates in his mussannaf, (5/225-226):

Ghundar narrated to us, from Shu'bah, from Mansoor who said, "I heard Ataa ibn Abee Rabaah (the taabi'ee) saying, 'They used to like to leave the beard except in Hajj or Umrah, and Ibraaheem used to take from the sides of his beard.'"

And he narrates, 'Aa'idh ibn Habeeb narrated to us, from Ash'ath, from al-Hasan (i.e., al-Basree) who said, "They used to allow for what was in excess of what is gripped by the hand of the beard, that it be taken from."

And he narrates, Aboo Aamir al-Aqdee narrated to us, from Aflah who said, al-Qaasim (the taabi'ee) when he shaved his head would take from his beard and moustache."

And he narrates, Alee ibn Haashim and Wakee narrated to us, from Ibn Abee Laylaa, from Naafi, from Ibn Umar, "That he used to take what was above a hands grip." Wakee said, "What was in excess of a hands-grip."

And he narrates, Wakee narrated to us, from Aboo Hilaal who said, "I asked al-Hasan (i.e., al-Basree) and Ibn Seereen who both said, "There is no harm for you to take from the length of your beard."

And he narrates, Wakee narrated to us, from Sufyaan, from Mansoor, from Ibraaheem (an-Nakha'ee) who said, "They used to take something from and tidy their beards and take from the sides."

15. We should Beautify Our beards

a. Prophet Peace be upon him himself said

Prophet sallallaahu 'alayhi wa sallam said **"Allaah is beautiful and loves beauty."**[Sahih Muslim Book 001, Hadith 0164]

b) Narrated jabir ibn Abdullah: The Apostle of Allah (peace_be_upon_him) paid visit to us, and saw a dishevelled man whose hair was disordered. He said: Could this man not find something to make his hair lie down? He saw another man wearing dirty clothes and said: Could this man not find something to wash his garments with. (Abu Dawood Book #32, Hadith #4051 authenticated by al-AlBani)

c) Mawatta Imam Malik Book 51, Number 51.2.7:

Yahya related to me from Malik from Zayd ibn Aslam that Ata ibn Yasar told him that the Messenger of Allah, may Allah bless him and grant him peace, was in the mosque when a man came in with dishevelled hair and beard. The Messenger of Allah, may Allah bless him and grant him peace, motioned with his hand that he should be sent out to groom his hair and beard. The man did so and then returned. The Messenger of Allah, may Allah bless him and grant him peace, said, "Isn't this better than that one of you should come with his

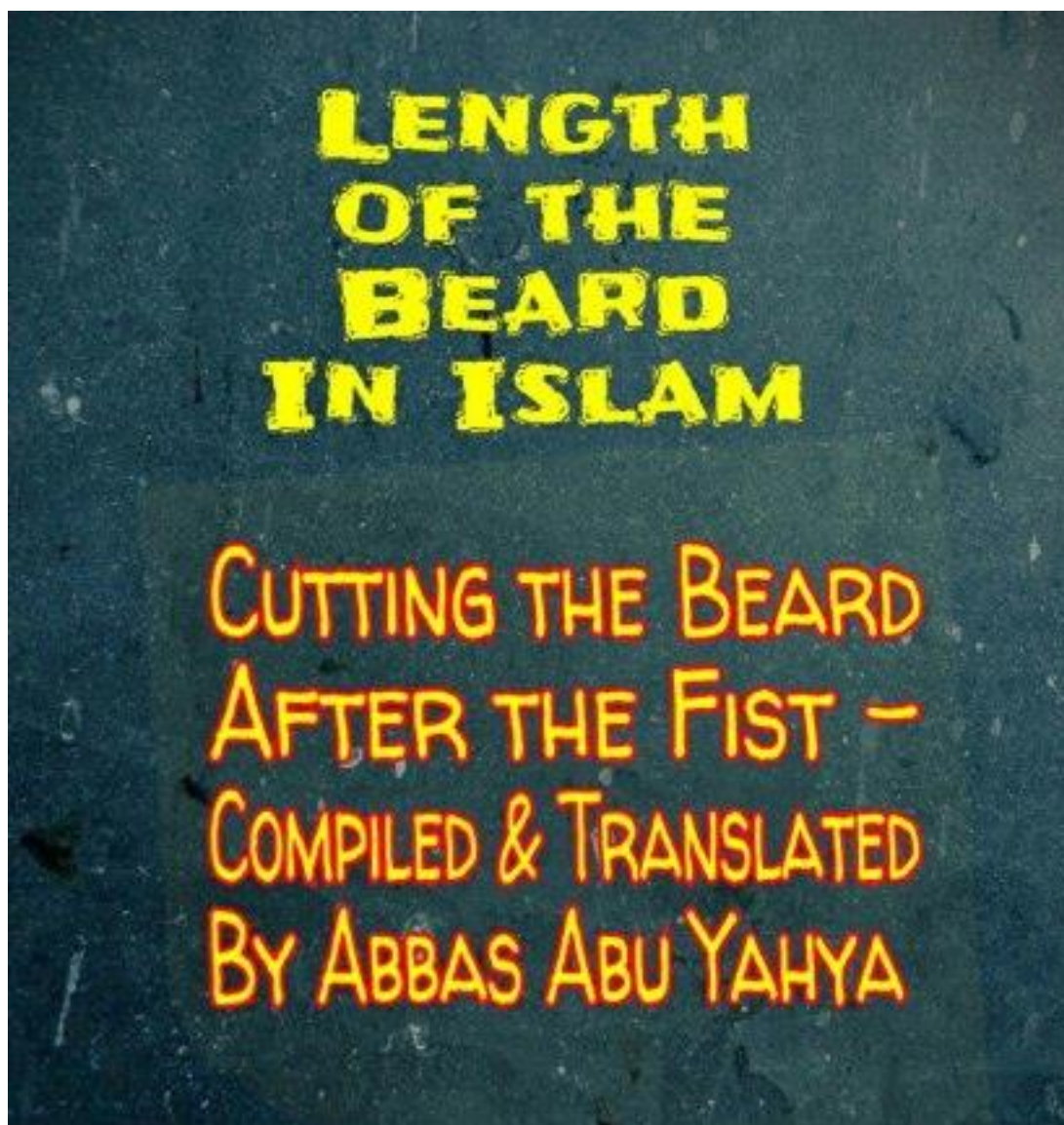
head dishevelled, as if he were a shaytan?”(Ibn Abdul Barr said in at-Tamheed 5/50 ” ولا خلاف عن مالك أن هذا الحديث مرسل وقد يتصل معناه من حديث جابر وغيره ”

c) The Prophet (peace and blessings of Allaah be upon him) recommended combing hair, and said, “Whoever has hair, let him take care of it.” (Abu Dawood, Kitaab al-Tarajjul, 3632. Al-Albaani said in Saheeh Sunan Abi Dawood: it is hasan saheeh. Hadeeth no. 3509)

Written By : Brother Asim. May Allah Reward his Efforts. Ameen..!!

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Length of The Beard In Islam – Cutting the Beard After the
Fist By : Abbas Abu Yahya



Cutting the Beard After the Fist
Compiled & Translated By Abbas Abu Yahya

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1. Introduction

All praise belongs to Allaah Lord of all the Worlds, may His Praise, peace and blessings be upon the final Prophet sent to all mankind, and upon his Family, and all his Companions.

The discussion highlighted in this research paper is a discussion of the ruling of cutting the beard after a fistful. The researcher has brought the evidence, research and argument from those who hold it to be permissible, and a presentation of the overwhelming proofs and evidences. This is not a comparative research of both opinions, being permissible and impermissible. Compiled & Translated by Abbas Abu Yahya

2. A Summary of the Evidences for Cutting the Beard after the Fist

A – Hadeeth of Bukhari from Nafa’ from Ibn Umar from the Prophet - *sallAllaahu alayhi wa sallam*- who said:

خَالِفُوا الْمُشْرِكِينَ؛ وَفَرُّوا اللَّحَى، وَأَخْفُوا الشَّوَارِبَ

‘Differ from the Mushrikoon, grow the beard and trim the moustache.’

Ibn Umar used to, if he performed Hajj or Umrah hold his beard in a fist and cut whatever was extra.’

B – Hadeeth of Muslim from Abu Hurairah from the Prophet:

جَزُوا الشَّوَارِبَ وَأَرْخُوا اللَّحَى

‘Trim the moustache and grow the beard.’

C – Abu Zura’a bin Jareer said: ‘Abu Hurairah would take a hold of his beard, and whatever was under his fist he would cut it.’[2]

D – Many narrations of the Salaf & their understanding

3. Principles For Understanding Ahadeeth

Principle 1

Adhering to general texts which have not been implemented or acted upon is not from the *Fiqh* of the Salaf.

Shaykh Muhammad Nasiruddeen Albaani said:

‘Adhering to general texts which have not been acted upon, is not from the *Fiqh* (understanding) of the Salaf. Indeed every *Bida*’ which some people regard as being good, is generally taken from a general evidence.’[3]

Principle 2

A Companion is more knowledgeable about what he narrates than anyone else

‘A Companion is more knowledgeable about what he narrators than anyone else

‘If a Companion narrates a Hadeeth and he himself explains it, or understood its meaning in a certain way from the different meanings then it is appropriate to agree according to what that Companion held the opinion of, from the meanings of that Hadeeth because he himself is the narrator of the Hadeeth, and a narrator is more knowledgeable about what he narrators than anyone else.

If two Companions differed and one of them was the narrator of the Hadeeth then he is given precedence above the other Companion, because the Companion who narrated the Hadeeth was more knowledgeable of what he narrated than the other Companion.’

As-Sam'aani said in 'Qawatta' al-Adilla' (1/190):

'As for the explanation of a narrator for one of the two possibilities of a meaning of a narration then the narrator is an assured confirmation of the explanation of that narration.

Like what was narrated by Ibn Umar that two people in a transaction have the choice (to accept or reject) the transaction as long as they do not step away from each other.' Ibn Umar explained it to mean as long as they physically step away and not verbally separate, so his explanation is foremost, because he indeed witnessed the statement of the Messenger and knew its intent and his explanation is of the same status as conveying the intent of the Hadeeth.'[4]

4. Research of Shaykh Albaani

Research One

Shaykh Albaani commented in his research in 'Silsilah Ahadeeth Da'eefah':

'Know that there it is not established in an authentic Hadeeth from the Prophet -sallAllaahu alayhi wa sallam- of taking from the beard not in a saying of his or in an action.

Yes this action is affirmed from some of the Salaf, here are some of them:

1 – From Marwan bin Salim al-Muqfa' who said:

'I saw Ibn Umar grab a hold of his beard and cut what was more than a fistful.'

[Collected by Abu Dawood and others with a Hasan Isnad; as I have explained in Irwaa no. 920 & Saheeh Abi Dawood no. 2041]

2 – From Nafa': that if Abdullaah bin Umar would finish from Ramadan and intended to go on to Hajj, he would not cut any of his hair nor his beard until Hajj.'

*In another narration: that if Abdullaah bin Umar would shave his head in Hajj or Umrah he would take from his beard and his moustache.
Collected by Malik in ‘Muwatta’*

Al-Khalaal narrates in ‘Tarrajjal’ with an authentic chain from Mujahid who said:

‘I saw Ibn Umar grab his beard on Yawm an-Nahr (11th of Dhul Hijjah), then he said to the Barber: take from that which is below a fistful.

Al-Baji said in ‘Sharh al-Muwatta’:

‘He means that he would want to cut from his beard and get his head shaved, and Malik -Rahimullaah-would hold that to be recommended because taking from the beard in this form does not change his innate character of beauty.

*3 – From Ibn Abbas that he said about the saying of Allaah Ta’ala:
<< let them complete the prescribed duties (Manasik of Hajj) for them>>
At-Tafath (prescribed duties): Shaving the head, taking from the moustache, plucking armpit hair, shaving pubic hair, trimming fingernails, taking from the sides of the face, (and in another narration: The beard), stoning the Jamaraat, staying in Arafaah and Muzdalifah.’
[Collected by Ibn Abi Shaybah & Ibn Jareer in ‘Tafseer’ with an authentic chain.]*

4 – From Muhammad bin Ka’ab al-Qurtubi that he used to say about this Ayaah:

Then let them complete the prescribed duties (Manasik of Hajj) for them, he mentioned similar things, one before the other, and in it occurs: and taking from the moustache and the beard.’

[Also Collected by Ibn Jareer and its Isnaad is Saheeh or at the least it is Hasan.]

5 – From Mujahid similarly with the wording:

‘....and cutting the moustache and cutting the beard.’

[Collected by Ibn Jareer also with an authentic Sanad.]

6 – From al-Muharibi (AbdurRahman bin Muhammad) who said I heard a man ask Ibn Juraij about the saying of Allaah: << Then let them complete the prescribed duties (Manasik of Hajj) for them>> he said: ‘It is taking from the beard and from the moustache. . .’

7 – Also in ‘Muwatta’ that it reached him:

that if Salim bin Abdullaah wanted to go into Ihraam, he would call for scissors and would cut his moustache and take from his beard before climbing upon his camel and before making the intention by saying the Talbeeyah and entering into Ihraam.’

8 – From Abu Hilal who said a Shaykh narrated to us – I think he is from the people of Madina- who said:

I saw Abu Hurairah trim from its sides, meaning take from it. I saw that he had a yellowy beard.’

[Collected by Ibn Sa’ad in ‘ Tabaqat’]

I (Albaani) say:

I hold that this Shaykh [Narrator] from Madina is Uthmaan bin Ubayd Allaah, since indeed Ibn Sa’ad narrated Ahadeeth after this with an authentic Sanad from Ibn Abi Dhib from Uthmaan bin Ubayd Allaah who said:

I saw Abu Hurairah dying his beard while we were in a small area for studying and memorising Qur’aan.’

Ibn Hibban mentioned him in ‘Thiqaat’, so to me the Sanad is hasan. And Allaah knows best.

I (Albaani) say:

In these authentic Aathaar (narrations) is what indicates to that trimming the beard, and taking from it was a matter well known to the Salaf, this is in contrast to what some of our brothers from the Ahl-ul-Hadeeth think, those who are extreme in not taking from the beard, those who adhere to the general saying if the Messenger -sallAllaahu alayhi wa sallam: ‘Grow the beard’ without paying attention to what they understand from the generality that this is not the meaning of the Hadeeth due to the Salaf no it acting upon it, and from them is he who narrated this general Hadeeth and they are Abdullaah bin Umar and his Hadeeth is in Bukhari and Muslim and Abu Hurairah, and his Hadeeth is from Muslim, and both these Hadeeth are researched in ‘Jilbaab al-Marata al-Muslimah’ and Ibn Abbas and his Hadeeth is in ‘Mujma al-Zawaid’.
Of that which there is no doubt, is that the narrator of a Hadeeth is more aware and knowledgeable with the intent of the Hadeeth, than those who did not hear the Hadeeth from the Prophet -sallAllaahu alayhi wa sallam- and that the narrator was more concerned about following the Prophet than they were.

This is supposing the meaning of ‘al-‘Iafaa’(to let grow) means ‘abundant’ and ‘a lot’ as is well known.

However, al-Baji said in ‘Sharh al-Muwatta’ quoting from al-Qadi Abi al-Waleed saying, that to me it is possible that what he meant by grow the beard is also to trim it, because having a big beard is also something which had not been ordered to just leave, Ibn Qassim narrates from Malik:

There is no problem with taking what flutters from the beard and is abnormal.’ It was said to Malik: ‘What if it grows very long?’ He said: ‘I hold the opinion that you should take from it and cut it.

It was narrated from Abdullaah bin Umar and Abu Hurairah that they both used to take from their beards whatever was more than a fistful.’

I (Albaani) say : that al-Khalaal collected that from them in the book ‘at-Tarajjul’ with two authentic chains.

He also narrated from Imam Ahmad that he was asked about taking from the beard?

He answered: ‘Ibn Umar used to take from his beard that which was more than a fistful, and it is as if that was Imam Ahmad’s opinion.’

Harb said: I asked him: ‘What is ‘growing the beard’?’

He answered: it is narrated from the Prophet *-sallAllaahu alayhi wa sallam*.

Then he said: and this was ‘growing the beard’ according to him.

I (Albaani) say: and from what is known is that the narrator of his Hadeeth is more knowledgeable about it than anyone else, and especially if he had a concern for the Sunnah like Ibn Umar, and he sees his Prophet *-sallAllaahu alayhi wa sallam*- the one who ordered with growing the beard – day and night, so reflect upon this.

Then al-Khalaal narrates by way of Ishaq who said: I asked Ahmad about a man who takes from his beard?

He said: Whatever is more than a fistful of the beard is cut.

I asked what about the Hadeeth of the Prophet *-sallAllaahu alayhi wa sallam*: ‘Trim the moustache and grow the beard.’

He said: ‘Take from its length and what is under the throat.’

And I saw Abu Abdullaah taking from the length of the beard and from under his throat.

I (Albaani) say: I have extended this a little by mentioning these texts from some of the Salaf and Imams due to its status and due to the presumption of

many people that these narrations oppose the generality of the Hadeeth: ‘and grow the beard’,

However they did not pay attention to the principle that if a single aspect from the general aspects is not acted upon, then this is an evidence that this was not the intent of it, and so many Bida’ occur due to this reason, which Imam Shatibee named ‘al-Bida’ al-Edafeeyah’ (associated innovation).

Along with this it is still rejected by the people of knowledge, because it was not from the actions of the Salaf, and they were more pious, more knowledgeable than those who came later. So it is hoped that attention is paid to this, since the issue is precise and important.’[5]

Research Two

Shaykh Albaani Comments:

لا يأخذ أحدكم من طول لحيته ، ولكن من الصدغين

‘None of you should take from the length of his beard, but rather from the area of the face which is from the eye to the ear.’

Da’eef Jiddan (VeryWeak)

Collected by Ibn Adee (2/260) and Abu Na’eem in al-Hileeyah (3/323-324) and al-Khateeb in Tareekh (5/187), from Ufayr bin Ma’dan from ‘Atta from Abu Sa’eed al-Khudri from the Prophet.

Ibn Adee said that the general narrations of Ufayr bin Ma’dan are not strong.

And in the book ‘Taqreeb’: ‘he is Da’eef’

I (Albaani) say:

‘Some of this Hadeeth has supporting proof which is reported from the companions; collected by al-Muhaamali in ‘al-Amali’(12/65):

From Ibn Abbas who said regarding the statement of Allaah Ta’ala:

(ثم ليقتضوا تفهيم)

«Then let them complete the prescribed duties (Manasik of Hajj) for them»
He said: ‘Attafath (prescribed duties): is shaving the head, trimming the moustache, and plucking the armpit hair, shaving the pubic hair, trimming fingernails, taking from the sides of the face and cheeks, stoning the Jamaraat, staying in Arafaah and Muzdalifah.’

The narrators are all trustworthy except for Hasheem, since he makes a lot of Tadlees (deception in narrating) and in this narration he has narrated using the form of ‘anana’ (meaning from a narrator but not mentioning how the narration was conveyed); If it was not for his Tadlees I would have declared his Isnaad to be authentic.

Then I found that Imam at-Tabari collected this Athar in the Tafseer of the mentioned Ayaah (17/109).

From way of Hasheem who said that AbdulMalik informed us from ‘Atta from Ibn Abbas with the Athar.

So Hasheem clearly mentioned that he was informed, therefore, we have been saved from the evil of his Tadlees; so his Isnaad is Saheeh, and all praise belongs to Allaah.

Then it had also been narrated from Muhammad bin Ka’ab al-Qarthee that he used to say about this Ayaah:

«Then let them complete the prescribed duties (Manasik of Hajj) for them» :stoning the Jamaraat, slaughtering an animal, and taking from the moustache, beard, and nails, and performing Tawaf of the House (Kaba) and between Safa and Marwa.

I say: and its Isnaad is Saheeh. Then Tabari narrated similarly about cutting the beard from Mujahid likewise, and its Isnaad is authentic. What prompted the research of the Hadeeth of this issue was a question from one of the Salafi brothers regarding its authenticity, he showed me by hand a book entitled:

‘Grow the beard and trim the moustache’ by Shaykh Abdurahman bin Muhammad bin Qasim al-Asimi al-Hanbali so I ordered him to research the narrations against the book ‘Tareekh al-Baghdad’ I showed that it was weak due to the narrator ‘Afeer bin Ma’dan, I decided to research it in this [book] ‘Silsilah’ for a general benefit and to bring to attention various points:

Firstly: The aforementioned Shaykh presented the Hadeeth from the narration of al-Khateeb whilst remaining silent about it after quoting the saying of Nawawi:

‘What the chosen opinion is, is leaving the beard as it is, and not to oppose it by trimming any of it from the outset.’

The Hadeeth – along with it being Da’eef is an evidence against him, since it is clear in the permissibility of cutting from ‘the area of the face which is from the eye to the ear ‘ (الصدغين) which is dual for (الصدغ) : The side of the face from the eye to the ear. The intent is: the hair from above that.

Secondly: The word الصدغين ‘the area of the face which is from the eye to the ear ‘ has not been presented, so I do not know, was this intentionally or out of negligence? !

Thirdly: It appears that the author has not been precise in conveying the Ahadeeth from their original sources, perhaps he delegated some students to relay them, indeed I saw some mistakes in this which are not possible, see his statement on p.4:

‘And by Muslim: who said: the Messenger of Allaah –*sallAllaahu alayhi wa sallam*– said:

! ”...“ ”خالفوا المجوس ؛ لأنهم كانوا يقصرون لحاهم ويطولون الشوارب“

‘Differ from the Majoos, because they used to shorten their beards and lengthen their moustaches “...”!’

This is how the motive of the sentence occurred: “Because they used to. . .” between speech marks; and it is not from the Hadeeth, not from Muslim or

anyone else rather it is [inserted] from the speech of the author! So rightfully it should have been placed after the last two speech marks.

What is apparent is that the Shaykh did not supervise the draft corrections of the book. The Hadeeth is a portion from the Hadeeth of Abu Hurairah Marfoo' (from the Prophet) with the wording:

“جزوا الشوارب وأرخوا اللحى، خالفوا المجوس”

‘Trim moustaches and grow beards, differ from the Majoos.’

Collected by Muslim (1/153). The Shaykh mentioned it on the following page (5) without this last sentence: ‘Differ from the Majoos’, but mentioned it on the page preceding this, along with the insertion I indicated to earlier.

Fourthly: He mentions (p.7) the Hadeeth of Zayd bin Arqam marfoo with the wording: ‘Whoever does not take off his moustache then he is not from us.’ And he said: ‘authenticated by Tirmidhi’!

I say: But the wording of the Hadeeth from Tirmidhi (2762) mentions: ‘... from his moustache...’ With the extra word: ‘from’, and likewise it is in ‘al-Mishkat’ (443) narrated by others, also narrated by Ibn Hibban (1481) – Mawarid, and Diyaa al-Maqdasi. The difference between this and what occurred in the book is not hidden, since the first indicates that taking from the moustache means some of the moustache, and not all of the moustache as is the opinion of the author, and cutting the moustache is by cutting what grows over onto the lip as I explained as a practical Sunnah. See ‘Adab az-Zafaf’ (p. 120).

Fifth: The author (p.14) said: ‘Some of the people of knowledge gave a concession in taking what is more than a fistful; due to the action of Ibn Umar.’ And he commented upon it saying: ‘the evidence is in his narration not for his opinion; there is no doubt that the statement of the Messenger and his actions are more correct and foremost to follow than the statement or action of other than him; no matter who that individual is!’

So I say: of course; however to place an opposition between the Prophet – *sallAllaahu alayhi wa sallam*—and Ibn Umar is a mistake, because there is not a Hadeeth of his actions that he –*sallAllaahu alayhi wa sallam*— did not use to take from his beard. And regarding saying: ‘and grow the beard’ it is possible that he meant absolutely and without exception, so the action of Ibn Umar would not be in opposition to the Prophet, so the difference between the scholars returns to the understanding of the text.

Ibn Umar – in regards to him narrating the Hadeeth – it is possible to say: The narrator knows more about what he narrates than anyone else, especially since some of the Salaf are in agreement with him with taking from the beard as has preceded, without anyone from the Salaf opposing Ibn Umar, from what we know. And Allaah knows best.

Then I came across an important Athar narrated from the Salaf which aids what preceded regarding taking from the beard.

Al Bayhaqi narrates in ‘Shuab al – Eemaan’ (2/1/263):

Abu Tahir al-Faqeeh informed us that Abu Uthmaan al-Basri narrated to us that Muhammad bin AbdulWahhab narrated to us that Ya’ala bin Ubayd conveyed to us that Sufyaan narrated to us from Mansoor from Ibrahim who said:

‘They [the Companions] used to take from its sides and clean it.’ Meaning the beard.

I say: and this Isnaad is Jayyid; all the narrators above al-Basri are all trustworthy from the narrators in the book ‘Tahdheeb’.

As for Abu Uthmaan al-Basri then he is Amr bin Abdullaah, as in the biography of Muhammad bin AbdulWahhab – and he is al-Fara an-Naysaboori – from ‘Tahdheeb ‘.

Hafidh Dhahabi mentioned him in the book ‘Wafayaat’ in year 334 his grandfather was called ‘Dirhaman al-Mutowa’ee’, and described him as: ‘Musnad Naysaboar’ in his book ‘Tadhkirah al-Huffadh’ (4/847).

As for Abu Tahir al-Faqeeh, then he is from the well-known shayookh of al-Hakim, those from whom he narrated a lot in ‘Mustadrak’, and his student al-Bayhaqi participated in narrating from him. His name is: Muhammad bin Muhammad ibn Muhamash az-Zayadi, Dhahabi mentioned him in ‘Tadhkirah’ also in ‘Wafayaat’ Year 410, and described him as: ‘Musnad Naysaboar al-Allamma’. There is a biography of him in ‘Tabaqat ash-Shafia’eeya’ by Subki (3/82).[6]

5

The Length of the Prophet’s Beard

From Abdullaah bin Jafar who said:

”ثُمَّ ذَهَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِي الْحَائِطِ فَقَضَى حَاجَتَهُ، ثُمَّ تَوَضَّأَ، ثُمَّ جَاءَ وَالْمَاءُ يَقْطُرُ مِنْ لِحْيَتِهِ عَلَى صَدْرِهِ، فَأَسْرَرْتُ إِلَيَّ شَيْئًا لَا أُحَدِّثُ بِهِ أَحَدًا، فَحَرَجْنَا عَلَيْهِ أَنْ يُحَدِّثَنَا، فَقَالَ: لَا أَفْشِي عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِرَّهُ حَتَّى أَلْقَى اللَّهَ

‘.....Then the Messenger of Allaah –*sallAllaahu alayhi wa sallam*– went into the garden and relieved himself, then he performed Wudu, then he came and water was dripping from his beard on to his chest, and he whispered something to me which I will not tell anyone.’

We tried hard to get him to inform us, but he said: ‘I will not spread the secret of the Messenger of Allaah –*sallAllaahu alayhi wa sallam*– until I meet Allaah.’[7]

6

Statements of Imam Ahmad -Rahimullaah-

Regarding Cutting the Beard after the Fist

Abu Bakr Ahmad bin Muhammad Al-Khalaal[8] -*Rahimullaah*- (d. 311 A.H.) brought a chapter heading:
Chapter Regarding the Saying of the Prophet -*sallAllaahu alayhi wa sallam*-
Grow the Beard

92 – Khalaal said that Harb[9] informed me that Ahmad was asked about taking from the beard?

He answered: ‘Ibn Umar used to take from his beard that which was more than a fistful,’ and it is as if that was Imam Ahmad’s opinion.

Harb said: I asked him: ‘What is al-I’afaa (to grow) the beard?’

He answered: it is narrated from the Prophet -*sallAllaahu alayhi wa sallam*. Then he said: and this was al-I’afaa (to grow) the beard according to him (Imam Ahmad).

93 – al-Khalaal said Muhammad bin Abee Haroon informed me that Ishaq narrated to them that he said: I asked Ahmad about a man who takes from his beard from the sides of his cheeks?

Imam Ahmad said: ‘Take from the beard whatever is more than a fistful.

I asked what about the Hadeeth of the Prophet -*sallAllaahu alayhi wa sallam*: ‘Trim the moustache and grow the beard?’

He said: ‘Take from its length and what is under the throat.’

I saw Abu Abdullaah (Imam Ahmad) taking from the length of the beard and from under his throat.

95 – al-Khalaal said that Haroon bin Ziyaad informed me that Ibn Abee Umar narrated to us that he said: Sufyaan narrated to us from Ibn Abee Najeesh from Mujaahid who said: I saw Ibn Umar take a fistful of his beard on the day of Nahr (10th day of the Hajj) then he said to the barber: ‘Take what is below the fist.’[10]

96 – al-Khalaal said that Haroon bin Ziyaad informed me that Ibn Abee Umar narrated to us that he said: Sufyaan narrated to us that Ibn Tawoos

said: My father used to command me to take from this, and he indicated to the bottom of his beard.'[11]

97 – al-Khalaal said Ahmad bin al-Hasan bin Hassan informed us that ar-Rabia' bin Yahya narrated to us that Shu'ba narrated to us from Umar bin Ayyoob narrated to us that Abu Zura'a bin Jareer said: 'Abu Hurairah would take a hold of his beard, and whatever was under his fist[12] he would cut it.'[13]/[14]

Ibn Haani said: 'I asked Abu Abdullaah (Imam Ahmad) about a person who takes from the beard from his cheeks?' He replied: 'Take from the beard what is more than a fistful.' I said: 'What about the Hadeeth of the Prophet –
– : 'Trim the Moustache and grow the beard'?' He said: take from the length and from under the throat, and I saw Abu Abdullaah take from the sides of his cheeks and under his throat.'[15]

Foot Notes :

[1] These discussions with the Shaykh were translated and amended for readability whilst adhering to the meaning of the Shaykh's wording.

[2] Collected by Ibn Abee Shaybah in 'al-Musannaf'.

[3] [Taken from: 'Riyadh Saliheen' researched by Shaykh Muhammad Nasiruddeen Albaani p.136 H#250]

[4] [From: 'Usool al-Fiqh ala Manhaj Ahl ul Hadeeth' 1/94, <http://www.mediumd.com/forum/archive/index.php/t-69720.html%5D>

[5] [Silsilah Ahadeeth Da'eefah vol. 5 p. 375 – 380]

[6] [Silsilah Ahadeeth ad-Daeefah vol. 11 no. 5453]

[7] [Collected by Imam Ahmad in his 'Musnad' No. 1754. The researchers said: 'Its Isnaad is Saheeh upon the conditions of Muslim, its narrators are trustworthy and are the narrators of Bukhari and Muslim except al-Hasan bin Sa'ad then he is from the narrators of Muslim. Albaani brings the origin of this Hadeeth in Saheehah No.20]

[8] T.N. – Al-Khalaal was the student of Imam Ahmad who narrated the most from him.

[9] Harb was: Abu Muhammad Harb bin Isma'eel al-Hunthali al-Karmani, he narrated many issues from Imam Ahmad & died in 280 A.H.

[10] Its narrators are trustworthy, and Ibn Abee Shaybah collected from Nafa' from Ibn Umar -*Radhi Allaahu anhumma*- narration similar to this.

[11] Ibn Abee Shaybah collected from Ibn Tawoos from his father: that he would take from his beard but he would not obligate it.

[12] Collected by Ibn Abee Shaybah in 'al-Musannaf'.

[13] The researcher adds: 'Taking what is more than a fistful from the beard was done by Ibn Umar and Abu Hurairah -*Radhi Allaahu anhumma*, and it was regarded as something good by Sha'abi and Ibn Sireen. A group from the Hanabilah did not dislike it, from them was Ibn Muflih in 'al-Faroo' & al-Mardawi in 'al-Insaaf'. The Hanafiya held it to be recommended as Ibn Abideen clearly mentions in his comments to 'ad-Dur al-Mukhtar'. The Malikiyah say there is no problem from taking from the beard that which what flutters from the beard and is abnormal and there is no problem with taking from its length if it grows very long. See 'al-Muntaqa Sharh al-Muwatta & As-hal al-Mudarik'.

[14] T.N. – Taken from the book 'at-Tarajjul' by Abu Bakr Ahmad bin Muhammad Al-Khalaal (p. 113- 110). Footnotes are from the researcher of the book, Dr. Abdullaah bin Muhammad al-Mutlaq.

[15] [Ibn Haani in his 'Masail (2/151)]

Cutting the Beard after the Fist – Part Two

1 – al-Hakim -rahimullaah- brings a chain up to Sa’eed bin Mansoor al-Makki who said: ‘I asked ibn Idrees did you see Salim bin Abee Hafsa? He said: ‘I saw him, he has a long beard and made it stupid.’

[Maarifath Uloom al-hadeeth p. 204 & ‘al-Ijili 3/374]

In the narration collected by al-Uqali the wording is:

‘Yes I saw him, he had a long beard, and he was stupid.’

[Ad-Dua’fa al-Kabeer by Uqali 2/152-153 no. 655]

2 – Abu Dawood was asked about Abee Isra’eel al-Malae and he said he was mentioned in front of Hussain al-Jua’fee and he said:

‘He used to have a long beard and was stupid.’

[Swalaat al-Ajjuri Li Imam Abee Dawood 1/122 no.62]

3 – Imam Shafi’ae said:

‘Whenever the beard is lengthened the intellect is lessened.’

[al-Wafi bilwafayaat 2/123 in the biography of Imam Shafi’ae]

4 – Ibn al-Imaad al-Hanbali -Rahimullaah- said: that al-Muzzni said:

‘I never saw anyone with a more beautiful face than Shafi’ae, if he took his beard in his fist, his beard would not be more than his fist. Za’affarani said: his beard was slim/thin from the sides.’

[Shaddarat ad-Dhahab 2/204 in the biography of Imam Shafi’ae]

5 – Abu Dawood was asked about Abi Israeel al-Mala’ee, so Abu Dawood said that he was mentioned in the presence of Hussain al-Jua’fi who said: ‘He had a long beard and he was stupid.’

[Swallat al-Ajjuri li Imam Abi Dawood 1/122]

6 – Al-Mu’mal bin Isma’eel said: I heard Abu Hanifah said: It is said:

‘Whoever had a long beard did not have intellect.’

[Collected by Ibn Hibban in ‘Thiqaat’ 9/162]

7 – Hussain al-Ja’afi said:

‘He had a long beard and was stupid.’

[From Tahdeeb al-Tahdeeb 1/257]

8 – It was asked to Khalid at-Tahaan why do you not narrate from Majalid?

He answered: ‘Because he has a long beard.’

[Meezan 3/438 in the biography of Majalid bin Sa’eed al-Hamdaani]

8

A Discussion about the Statements of the Scholars of Jarh wa Ta’adeel

Questions regarding Trimming the Beard

A discussion took place with Shaykh al-Albaani regarding the Jarh (Criticism) used by the Muhaditheen (Scholars of Hadeeth) regarding someone with a long beard.

Questioner: I have reservations regarding the use of the Muhaditheen when they said about some narrators that they had long beards but in a way of dispraise and criticism, how can the Muhadithoon use it in this way? This opens the door against those who adhere to growing the beard and not just those who grow the beard long.

The Shaykh: Do not say growing the beard because that returns the dispraise of the hadeeth.

Questioner but this could possibly strengthen the thought of the person who says that it is from above the fist .

The Shaykh: therefore, it is necessary to say regarding this point that the dispraise is for the one who opposes growing the beard and lengthens it.

Questioner: Is it possible to use what these Muhaditheen formulated to strengthen the thought of the person who holds the opinion of Ibn Umar – RadhiAllaahu anhumma?

The Shaykh: Absolutely this is correct, because the Imam of the Sunnah, Imam Ahmad bin Hanbal holds the opinion of cutting what extends more than a fistful.

Questioner: The use of the Muhaditheen of this criticism is from the point of view of fickle minded, heedless and stupid and other meanings as well?

The Shaykh: Yes!’[1]

9

Some Statements of the People of Knowledge

1 – Abu al-Waleed al-Baaji said:

‘Ibn al-Qasim narrated from Malik: ‘there is no problem taking from the beard what flutters from the beard and is abnormal.’ it was said to Malik: If it grows very long?’

He answered: I hold the opinion that one takes from the beard and cuts it, it is narrated from Abdullaah bin Umar and Abu Hurairah -RadhiAllaahu anhumma- that they both used to take from their beard what was more than a fistful.’[2]

2 – Ibn Haani said:

‘I asked Abu Abdullaah (Imam Ahmad) about a person who takes from the beard from his cheeks?’ He replied: ‘Take from the beard what is more than

a fistful.’ I said: ‘What about the Hadeeth of the Prophet –*sallAllaahu alayhi wa sallam*– : ‘Trim the Moustache and grow the beard’?’ *He said: take from the length and from under the throat, and I saw Abu Abdullaah take from the sides of his cheeks and under his throat.*’[3]

3 – Hafidh Ibn AbdulBarr said:

*‘In the action of Ibn Umar taking from the bottom of his beard in Hajj is an evidence of cutting from the beard in other than Hajj because if cutting the beard was not allowed then it would not have been allowed in Hajj. and Ibn Umar narrated from the Prophet –*sallAllaahu alayhi wa sallam*–: ‘Grow the beard’ and he is the most knowledgeable about what he narrated, therefore, the meaning to him and to the majority of scholars is to take from the beard that which flutters and Allaah knows best.*’[4]

4 – Shaykh ul-Islaam Ibn Taymeeyah said:

‘As for growing the beard then it is left as it is, and if he takes what is more than a fist then this is not disliked. The text for this is as preceded from Ibn Umar, and likewise he took from his beard what flutters.’[5]

5 – Qurtubi said:

‘It is not allowed to shave the beard nor to pluck it, nor to cut a lot of it, as for taking from the length and the width of what flutters from the beard, or that which disfigures him and causes to becoming well-known, then this is good according to Malik and other than him from the Salaf.’[6]

6 – Ibn al-Jawzi brings some narrations:

From Sa’eed bin Mansoor that he said, I said to Ibn Idris, Have you seen Salam bin Abi Hafsah? He answered: Yes, I saw him, he had a long beard and he was stupid.

From Ibn Sireen that he said: If you see a man with a long beard then you know that he has nothing in his intellect.

Zayed ibn Ubayy said: A man's beard does not increase more than a fist's length except that increase is deficiency in his intellect.'[7]

7 – Al-Khateeb al-Baghdadi mentions:

'Al-Awfi used to have a very long beard, and regarding his beard there were some strange matters.

Ali bin Abu Ali informed us that Talha bin Muhammad al-Mua'dal informed us that Ahmad bin Kamil narrated to me that Hussain bin Fahm narrated and said: al-Awfi's beard used to reach up to his knees'.[8]

8 – al-Qadi Ayyad said:

'As for taking from its length and its width is good.'[9]

9 – Ibn Battal said:

'Atta said: It is no problem to take a little from ones beard, from its length and its width if it is long.'[10]

10 – al-Mardawi said:

'and grow his beard . . . and it is not disliked to take from that which extends from the beard more than a fistful, -and Ahmad had mentioned – there is no problem with taking from the beard and taking from under the throat....'[11]

11 – Ibn Abi Shaybah brings a chapter heading in 'Musannaf':

'What has been said regarding taking from the beard'

From Abu Zura'ah who said: Abu Hurairah used to take a hand hold from his beard then cut what was extra from the handful.'[12]

10

Some Fatawa of Shaykh Albaani From Silsilah Huda wa Noor[13]

Discussion One

Questioner: Regarding what I have heard from someone mentioning from your Fatawa which says it is permissible to take from the beard in other than Hajj or Umrah, is this correct?

Shaykh Albaani: 100 % correct.

Questioner: 100% correct, okay then what is the evidence for this?

Shaykh: The action of the Companions.

Questioner: Is it possible that you could mention some examples for what you mentioned that it is from the actions of the Companions?

Shaykh: The action of Ibn Umar, since it is established from him that he took from his beard restricting it to doing that in Hajj and Umrah, and also without restricting doing so in other than Hajj and Umrah.

Likewise it has been mentioned from some of the Companions and the Tab'aieen, like Abu Hurairah and Mujahid and other than them, this is what I can remember.'

The Shaykh continues the discussion later on..

Shaykh: so how can we view these Companions and at the head of them is Ibn Umar, that either we are saying about him he did not have an understanding of this text [growing the beard] whether it was a general text or absolute; or along with his understanding he opposed the Messenger – alayhi as-Salat wa Salam-, even though he was amongst the Companions, and he was the one single companion of whom we know that he would overstress and had strictness in following the actions of the Messenger – alayhi as-Salat wa Salam- even in those actions which were the Messenger’s natural disposition and were not from the Sunnan of worship; therefore, it is not possible for it to be said that, since Ibn Umar was the one who had great concern in following the Messenger – alayhi as-Salat wa Salam- and indeed he accompanied him for all those years which Allaah had willed, watching the Messenger – alayhi as-Salat wa Salam- coincide his sayings with his actions, and his actions with his sayings, and then he comes along and opposes the saying of the Prophet and his action together!! This is so farfetched to occur from the likes of this Companion!!

It is possible for the sake of argument, that the like of this opposition to occur from those Companions who were Bedouins, like the Bedouin who came to the Messenger – alayhi as-Salaam- and believed in him and heard some advises or some issues then he returned to his sheep, camels and the desert. But as for Ibn Umar who accompanied the Messenger – alayhi as-Salaam- and had that concern, which was a strange and strict concern in following him – alayhi as-Salam- even in those things which others will see as not being at all from following the Messenger, but rather Ibn Umar’s love for the Messenger led him to overstress in following the Messenger – *sallAllaahu alayhi wa sallam*– even in that which was not from the Sunnah.

It is extremely difficult to hold the opinion that Ibn Umar would come and see the Messenger -alayhi as-Salam- do something – and what confirms this is the Messenger’s saying: ‘**and grow the beard**’ – **then he would not grow the beard and oppose what he saw from the Messenger and what he heard from the Messenger.**

I believe that none who has an intellect and understanding has any doubt that this address which a companion hears generally and Ibn Umar heard specifically and directly from the mouth of Messenger –sallAllaahu alayhi wa sallam– with his own ears, that he will have a better understanding than any other person who appears at a later date or even a long time ago however he had not directly heard from the Messenger – sallAllaahu alayhi wa sallam.[14]

Discussion Two

Shaykh: As for it to be said that this is specific to Ibn Umar, then no, firstly this is not just established by Ibn Umar alone, but rather it is also established from Abu Hurairah. It is established on more than one of the Successors (Taba'een, followers of the Companions), so much so that one of them and that is, Ibrahim bin Yazeed an-Nakha'ee who said: 'They used to take from their beards.' If a Taba'ee (a Successor) narrates with the wording 'They used to' who do they mean? The Companions. Therefore, we have a number of texts that taking from the beard was not something that Ibn Umar alone carried out and not other Companions.

The Shaykh continues later.

Shaykh: you have understood that the text is general [not to cut the beard] and Ibn Umar did not understand that the text is general, this is not something a person would say. So they had a better understanding than us, this is firstly, then secondly there is something with which they are distinguished above us which is the saying of the Messenger -alayhi as-Salam: 'A witness sees that which an absent person does not see.' And the second hadeeth . . . 'Being informed is not like the one who investigates it.' This is a great hadeeth.

The Shaykh continues.

Shaykh: O people this is a general text upon which the Salaf did not act upon it [in this way] there is no hadeeth from the Messenger nor from other than the Messenger that they would leave their beards .

The Shaykh continues.

Shaykh: here we say, we are Salafioon, we do not ascribe to the Salaf in vain and futilely, but so we don't fall into problems like these, and start understanding the text opposite to how they understood the text. This is why

Allaah Ta'ala said:

ومن يشاقق الرسول من بعد ما تبين له الهدى ويتبع غير سبيل المؤمنين نوله ما تولى ونصله جهنم وساءت مصيرا

And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell – what an evil destination.

Here we have perfect wisdom, the mention of the path of the believers. . . '[15]

Discussion Three

Shaykh said:

if we want to act upon a general text then it is obligatory to keep it as it is, however what was the stance of the Salaf to this text? Here it becomes clear to you the importance of our Salafi Manhaj when we say, it is not sufficient to follow the Book and the Sunnah but it is necessary to return to the Salaf who implemented these texts which were the statements of the Prophet – sallAllaahu alayhi wa sallam. The first of these [Texts], which has reached you is the narrator of the Hadeeth 'grow the beard', he was Abdullaah bin Umar and he would take what was more than his fist full of his beard, he would cut

what was more than a fist full. He was not the only one to do this, rather this action is also authentic from Abu Hurairah, it is also authentic from a number of Companions without there being any mention whatsoever from anyone of the Companions that they opposed this action.

We know from some of the scholars of Fiqh, like Ibn Qaddamah al-Maqdasi and others from the scholars that when they mentioned an action of a single Companion they would clarify it by saying, ‘and we do not know of anyone who opposed him in this, then this is a consensus (Ijma’)’. So how about the situation if the issue being conveyed is not just from one Companion but from a number of Companions and it is not mentioned that anyone from them opposed them in this issue.’[16]

Discussion Four

Questioner: It has reached us from some of our brothers that you have mentioned it is obligatory to take from the beard. That you have used as evidence or mentioned the proof of the action of Ibn Umar that he would take from his beard and him being the narrator is more aware of the meaning of what he narrates.

Shaykh:

‘In reality we have a very important principle, we hope that the students comprehend and understand it correctly, because as a result of this principle there are hundreds of Fiqh issues which branch off from it if not thousands. The Principle is: ‘It is not allowed to act upon general texts, which due to their nature are general and include a number of different sections in that text, when it is established that the Salaf did not act upon a section of these different parts of the text. So here it is not allowed to act upon this because of the generality of this text, due to this part of the text being specific.’ Is this speech clear? However, it will become clearer by driving home an example or more than one example.

Before we bring a new novel example, we would like to bring to attention that every Bida' which is wide spread among the Muslims, which the Mubtadia' (people of Bida') have no lack of, meaning the Mubtadia' or those who regard Bida' as good are never deprived of finding a text for their Bida' in the Book or in the Sunnah, a general text which aids this section of the Bida' that they establish.

Take for example: the Adhan al-Muhammadi (the Prophetic Adhan) which commences with 'Allaahu Akbar Allaahu Akbar' and ends with 'La ilaha illAllaah' all the Muslims acknowledge this reality. There does not exist, and I hope that it does not exist, that a person, no matter how ignorant he is or misguided that he says that Bilal, Umar bin Umm Maktoom and Abu Mahdoorah used to say after saying 'La ilaha illAllaah' that they would say: as-Salat ala Rasool -Alayhi as-Salam (aloud).

This did not occur and I hope it does not occur, however along with this they use as an evidence against us – the callers to the Sunnah and to follow the Salaf and the Imams- the saying of Allaah Ta'ala: <<O you who believe! Send your *Salat* on (ask Allaah to bless) him (Muhammad), and (you should) greet (salute) him with the Islaamic way of greeting (salutation i.e. *As-Salamu 'Alaikum*).[17]

They say this is a general text, and they are truthful, it is a general text, because Allaah Ta'ala did not say send Salat in a certain place, or do not send Salat in a certain place, but rather send Salat generally. So what is our reply to these people? [The reply is]the previous principle ['It is not allowed to act upon general texts, which the Salaf did not act upon.']

Now I will give you an imaginary example, because sometimes the imagination can broaden the horizons of thinking and cause to comprehend a reality which a person discusses. So we are now discussing that a generality in a specific section of which was not acted upon is not allowed to be acted upon.

[The example is] we say if a person were to enter a Masjid at the time of Dhur prayer for example, and a group of people enter along with him and each one went to a separate part of the Masjid wanting to pray two Rakat Sunnah or four Rakat Sunnah before the obligatory prayer, then one of them says, O people let's pray [Sunnah prayer] in congregation and immediately uses as proof two Ahadeeth; 'Allaah's Hand is upon the Jama'ah' and 'Prayer in congregation is twenty five or twenty seven times better than prayer individually.' Is this use of proof correct? Of course all of you will say no, even if there was – and Allaah forbid- a Muftadia' among you. Why? We have no reply [to their claim] except the same reply to [saying Salat aloud] after the Adhan, before the Adhan and increasing upon giving Salat. There are tens, hundreds even thousands of examples like this. So our reply is that if this was good they [the Salaf] would have preceded us in it. If it was good to pray optional and prescribed Sunnah prayers in congregation and the Messenger had said: 'Prayer in congregation...' till the end of the Hadeeth, did not they [the Salaf] have a better understanding than us or not? They were more concerned than us to come closer to Allaah. Secondly, if they did not act upon [a deed] then this is an evidence that they did not take this understanding which you have understood. I think this principle has become clear.

Applying this issue [cutting the beard] to this principle; we know that in many Ahadeeth the Prophet–*sallAllaahu alayhi wa sallam*– said: 'Trim the Moustache and grow the beard and differ from the Jews and Christians.' This is an absolute text (Mutlaq). 'Grow the beard' is an absolute text as we mentioned as an example earlier with the 'prayer in congregation', 'Allaah's Hand is upon the Jamah' and as we gave an example with that Ayaah, <<O you who believe! Send your *Salat* on (ask Allaah to bless) him (Muhammad), and (you should) greet (salute) him with the Islaamic way of greeting (salutation i.e. *As-Salamu 'Alaikum*).>>[18]

Discussion Five

Shaykh said:

‘I have found it to be very, very important to especially bring to attention this point that it is not allowed to act upon a section from the sections of a general text of which the Salaf did not act upon, this is because they have a better understanding than us.

It is strange that I say all goodness is in following the Salaf and all evil is in what the Khalf innovated, and if it was goodness, they would have preceded us in it, but it does not enter into the hearts of our brothers.’[19]

Discussion Six

Should we implement the principle ‘The consideration is with the narrator’s narration and not by his opinion’ in the issue of cutting the beard?

Questioner:

Some people present a doubt regarding the issue that a narrator of a Hadeeth is more knowledgeable of his narration than anyone else, they say that in this research of taking from the beard we implement another principle which is ‘The consideration is with the narrator’s Hadeeth and not by his opinion’, so how do we reply to this doubt?

The Shaykh:

‘Here, when an opinion opposes the narration as is [the example of] the Hadeeth of Abu Hurairah. Abu Hurairah narrated the Hadeeth of washing seven times, ‘If a dog licks your container then you must wash it seven times the first of which with soil.’ It is narrated in an Isnaad from Abu Hurairah which contains a person whose name is Abdul Malik ibn Abi Sulayman, who is from the narrators in Saheeh Muslim. There is some sort of criticism about him, but I say this is from the aspect of information even though I am certain of his trustworthiness. He narrates from Abu Hurairah that Abu Hurairah

himself said wash the vessel which a dog has licked three times, here O brother comes this principle, because this statement [of Abu Hurairah] contradicts the other [the Hadeeth of Abu Hurairah]. It is not possible to say that this statement of Abu Hurairah is a Tafseer (explanation) of the Hadeeth. As for the principle of general text and absolute text, then this is not like that principle.

Shaykh Continues:

We say O brother, if Ibn Umar used to take from his beard and lived in a society not like the societies of our time today, where there is no enjoining good, or forbidding evil, at their time it was totally the opposite, as soon as a person appeared to do something opposite [to the Sharia] you find some objection and disapproval from all angles. Then they will be informed of what is correct, this is if, one person were to do so, how about this issue, you have Companions Ibn Umar and Abu Hurairah, the Taba'een (successors to the Companions) 'Atta ibn Abi Rabbah and al-Hasan al-Basri and many others, this is from just one book 'al-Musannaf'. What if we opened a book for example, 'Shua'b al-Eemaan' which was printed recently, we would find other Athaar (narrations).

Therefore, if we understand that taking from the beard is the Salafi Sunnah of the best of the people at that time, then in this situation the principle, that the Hadeeth of a narrator precedes his opinion. In this situation of taking from the beard, then this is not an opinion.'[20]

Discussion Seven

The Shaykh said:

'..... now we enter into the crux of the subject, actions of the Salaf. Here it is necessary for me to pause, our Dawa' is not limited to the Book and the Sunnah, as is the Dawa of every Muslim, as it should be. However we want to

say that our Dawa is established by the Book, the Sunnah and the Manhaj of the Salaf as-Salih. Why? Because if it was not for the Salaf as-Salih we would not have been able to understand our religion precisely and this is why the Islamic Jama'at -old and present time – have separated into groups and parties. each group rejoicing in its belief [21] as Allaah has mentioned in the Noble Qur'aan.

I say, why is this? Because the Islaamic groups did not rely upon that what the Salaf as-Salih were upon and they took the Tafseer (explanation) of the texts according to their whims and desires, so they fell into confusion and extreme contradiction. They separated, as we mentioned into groups and parties. As for us, then we say we are Salafis, we see how the Salaf as-Salih used to understand the Sunnah of the Messenger, with its three divisions, his statements, actions and allowances and we follow that path.

Is it upon us to limit ourselves with this limitation [understanding of the Salaf] and act upon the Sharia'? We say how can we not! Allaah Ta'ala said: <<And whosoever contradicts and opposes the Messenger after the right path has been clearly shown to him and follows other than the path of the believers. We shall keep him in the path he has chosen and burn him in Hell – what an evil destination.

Therefore, opposing the path of the believers is the same as opposing the Sunnah of the Messenger of Allaah -Alayhis Salaam- because the intent of following them is that they directly saw the Messenger and they conveyed to us the Sunnah of the Messenger. They were his Companions, then those who came after them, then those who came after them, as is mentioned in the authentic Hadeeth. So when we say the Book, the Sunnah and upon the Manhaj of the Salaf as-Salih, taking this from the Ayaah and the Hadeeth of al-Irbaad bin Sareeyaa, 'upon you is my Sunnah and the Sunnah of the rightly guided Khulafa'.

Also taking from the Hadeeth of Anas bin Malik & Muwaweeyah and others:

‘and my nation will split up into 73 sects all of whom will be in the fire except one.

The Companions asked, ‘Which one O Messenger of Allaah?’

“What I am upon and my Companions are upon.”

Now we return [to the issue], we do not have a single Hadeeth not even a weak one like our Hadeeth which says that the Prophet –*sallAllaahu alayhi wa sallam*– used to take from his beard from its sides and length, we said it was weak. Nor does there exist a weak Hadeeth that the Messenger did not take from his beard. There are those from the scholars now who say that the Messenger did not used to take anything from his beard, there is no origin for this Hadeeth at all. What there is, is the speech which says a general Hadeeth, ‘and grow the beard’. However, this generality is like the other generality upon which no action was done because of it.

Then we have in difference to the issue that it has not been conveyed that the Messenger used to take from his beard, which is that his Companions who witnessed him took from their beards, do you think that these Companions would oppose the Messenger while they narrate the Hadeeth of the Messenger, ‘and grow the beard’?

No they do not oppose the Messenger. It is a widespread mistake here and in other issues, which is a two- fold mistake, you previously narrated from Ibn Umar that when he used to perform Hajj or Umrah he would take from his beard. This is an authentic narration, but it is not unrestricted, meaning did he only do that in Hajj and Umrah? No, he used to take from his beard even in other than Hajj and Umrah.

Then there is a second widespread mistake that it was only Ibn Umar who took from his beard, this is also a mistake, since it is also authentic from Abu Hurairah, that he would also take from his beard. It is not just this, but rather it is authentic from Ibraheem bin Yazeed an-Nakha’ee and he is from the Taba’een (successor of the Companions) who said: ‘they used to take from their beards’. ‘They used to take....’ who are ‘they’ who used to take? The

Companions of the Messenger – alayhi as-Salaam. There are no texts (narrations) which oppose these texts whatsoever. Therefore, the guidance of the Salaf is not is to let the beard grow (completely) like we see some of those who preceded of [ignorant] worshippers and there is no way for us to know the likes of this except by way of the Companions of the Messenger. From among the Companions of the Messenger was Ibn Umar who was the most concerned with following the Messenger, so much so that he would follow the Messenger even in the matters of the Messenger’s habits – and these issues are well known to you. ‘

11

A Meeting With the Shaykh

My cutting the beard after the fist

By Abbas Abu Yahya

After having been guided to follow the Sunnah of the Prophet –*sallAllaahu alayhi wa sallam*– I began to grow my beard, and while taking a literal understanding of the Hadeeth: ‘grow the beard and trim the moustache’ I would not trim my beard rather I let it grow.

My beard had reached past my navel. During my first Umrah trip I encountered a student of knowledge who began to question the reasons for the extra long length of my beard. So I reminded him of the Sunnah -as I had understood it – and he promptly informed me that there were Companions of the Prophet –*sallAllaahu alayhi wa sallam*– who would trim their beards after a fist long.

He mentioned many of the proofs, for example from the books of Hadeeth and that Ibn Hajr mentions that 12 or 14 of the Companions trimmed their beards after the fist. However, even with all this evidence my heart needed

contentment and I needed to hear this from a scholar. Here he dropped a bomb and said even Shaykh Albaani holds this opinion.

With this I could not be content without actually asking this question face to face. So began a journey for seeking knowledge. Allaah had favoured me out of His Mercy, that the following day of the night of which I had arrived in the Hashmite Kingdom of Jordan, there was going to be a gathering with the Shaykh and we had been given an invite.

The following is what took place in that memorable gathering.

To set the scene, I was being driven to a gathering with the Shaykh, we headed towards Amman on a Friday morning, around 8.30 – 9.00 o'clock, the weather was nice and warm as it was summer time. We drove off the main highway down a side path surrounded by very tall trees, and at the end of the track was a small farm house, getting out of the car I recognised that famous sweet voice and an amazing smile appeared on my face which contrasted with the nice bright summery morning.

I rushed into the main room where everyone was gathered, sitting tightly squeezed together, and found a place amongst the people and there was the Shaykh of Hadeeth sitting on a large arm chair with his legs on a footstool, covered with a blanket due to rheumatism. The excitement was exhilarating, unfortunately being unlettered in the Arabic language, I could not understand anything, and having been sleep deprived my energy level began taking its toll. I commented to myself, you came all this way and you're sitting in front of a scholar of the highest calibre and you're falling asleep!! You need to go outside, this is shameful!!

I picked up the courage when the Shaykh was interrupted and dived outside, the scene was beautiful, picturesque, there I was sitting on the veranda on a nice warm summer's day listening to that beautiful Arabic tone and as far as the eyes could see, were olive trees lining the earth in front of me. A funny thing happened that Abu Layla – who records the Shaykh's sittings came out

and asked me a question to which I replied in my pigeon Arabic ‘Maafee Arabee’ (no Arabic). Then he quoted the Hadeeth of the Angels sitting in gatherings of knowledge, and I understood the Arabic word for Angels, so I ventured back in.

Anyhow, or the story continues, after Jummah we had returned to the farm house but now the venue was outside in the veranda, and the Shaykh begins by asking me, ‘Are you from the Jamiat Ahl ul Hadeeth of Pakistan?’ I replied, ‘No, I’m not with them.’ (There was a translator on hand). The Shaykh continued by saying: ‘They, like our brothers in Saudi hold the opinion that it is not permissible to trim the beard after a fistful, and they are mistaken in this, since Ibn Umar trimmed his beard after the fist, either in Hajj or Umrah.’

I quickly asked: ‘O Shaykh is this not regarded as his Ijtihaad since he opposed the Hadeeth[23]?’

He answered very cleverly: ‘Who is more knowledgeable about the Hadeeth, you or Ibn Umar?’

I answered bewildered: ‘Ibn Umar – *RadhiAllaahu anhu* – without doubt!!’

The Shaykh followed up to my amazement: ‘Ibn Umar was the narrator of the Hadeeth, ‘grow the beard and trim the moustache.’ I was dazed, it hadn’t even crossed my mind, that’s why he’s the Shaykh.

He continued: ‘there’s a principle that the narrator of the Hadeeth is more knowledgeable about the narration than anyone else. And Ibn Umar narrated this Hadeeth.

Another thing, imagine Ibn Umar did this action in Hajj or Umrah imagine he was surrounded by companions. They are not like us that if they see something opposing the Sunnah that they would remain silent, but we do not have a single narration of anyone opposing Ibn Umar.’

Here, I was convinced I did not require any more proof. I had been given many more evidences while visiting Saudi. However, I needed clarification of the foundational principle, so I asked: ‘Shaykh are you saying that we can’t follow the Hadeeth except by the understanding of the companions?’
He answered : ‘ Of course!!’

Here it was the clear Salafi Manhaj had been well and truly laid out. There were five or six others in this gathering, students of knowledge and Imams of Masajid, who had long beards, Abu Layla had passed a pair of scissors around and they began trimming their beards after a fist while saying we have heard and we obey.

The scissors were passed to me and at the same moment the food was brought in, Abu Layla looked at me and I indicated after we’ve eaten. After having shared food with the shaykh I went to wash my hands and as I looked up from the basin into the mirror I saw Abu Layla standing behind me with his scissors, like a psychopathic murderer! !

After I had trimmed my beard -which I had not trimmed for seven years or so – we went back to the gathering and Abu Layla announced to the Shaykh that I had cut my beard, the Shaykh heartedly said Mubarak! !
[This incident took place in Jordan in the year 1992]

12

Conclusion

The overwhelming evidence shows – and Allaah knows best – that the correct understanding of the Hadeeth which command the growing of the beard have to be understood with the understanding of the first three generations.
Shaykh Albaani said:

‘Ibn Umar – in regards to him narrating the Hadeeth – it is possible to say:
The narrator knows more about what he narrates than anyone else, especially since some of the Salaf are in agreement with him with taking from the beard as has preceded, without anyone from the Salaf opposing Ibn Umar, from what we know. And Allaah knows best.’[24]

How excellent was the saying of the poet:

Every good is in the following of the Salaf * and every evil is in the innovations of the Khalaf[25]

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

All Praise belongs to Allaah, may His peace and blessings be upon our final Prophet Muhammad, his family, his companions and all those who follow his guidance.

[1] [From ‘ad-Durr fee Masa’il al-Musttalah wal Athar’p.238]

[2] [al-Muntaqa Sharh al-Muwatta 4/367]

[3] [Ibn Haani in his ‘Masail (2/151)]

[4] [From ‘al-Istidhkaar’ 4/317]

[5] [From: ‘Sharh al-Umdah’ 1/236]

[6] [From: ‘Mufhim’ 1/512]

[7] [From: ‘Akbaar al-Hamqa wal Mughafileen’ p.7]

[8] [‘Tareekh Baghdad’ 8/29-30 No. 4079]

[9] [Ikmaal al-Mualim 2/36]

[10] [Sharh al-Bukhari (9/147)]

[11] [al-Insaaf 1/121]

[12] [Musannaf 8/356]

[13] These discussions with the Shaykh were translated and amended for readability whilst adhering to the meaning of the Shaykh's wording.

[14] [Summarised from 'Silsilah Huda wa Noor' Tape No. 42]

[15] [Summarised from 'Silsilah Huda wa Noor' Tape No. 496]

[16] [Summarised from 'Silsilah Huda wa Noor' Tape No. 526]

[17] Soorah Ahzaab: 56

[18] [Summarised from 'Silsilah Huda wa Noor' Tape No. 526]

[19] [Summarised from 'Silsilah Huda wa Noor' Tape No. 663]

[20] [Summarised from 'Silsilah Huda wa Noor' Tape No. 663]

[21] [23:54]

[22] [Summarised from 'Silsilah Huda wa Noor' Tape No. 702]

[23] [fn: 'grow the beard']

[24] [Silsilah Ahadeeth ad-Daeefah vol. 11 no. 5453]

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[25] The transliteration of which is: 'Kullu khairin fee ittiba' man Salaf * wa Kullu Sharrin fee Ibtida' man Khallaf' (T.N.)

Source : <https://followingthesunnah.wordpress.com/2015/09/05/cutting-the-beard-after-the-fist-part-one/>

<https://followingthesunnah.wordpress.com/2015/09/05/cutting-the-beard-after-the-fist-part-two/>

On Trimming What is in Excess of a Fistful from the Beard
By || SHAIKH AL-ALBAANI

On Trimming What is in
Excess of a Fistful from the
Beard

By | SHAIKH AL-
ALBAANI

Questioner: We're aware that there are detailed *hadiths* which have been reported concerning letting the beard flow, and what is apparent from them is that they are an order [to do so] and an obligation, and we know the *hadith* of

'Abdullah Ibn 'Umar [where it is stated], '... that when he would perform *Hajj* or '*Umrah* he would trim some of his beard,' so is this a proof for the permissibility of trimming the beard, whether that be more than a fistful or from either side?

Al-Albaani: This issue has no connection as to whether it is obligatory to let the beard flow or not, but rather as to whether it is allowed to trim the beard [in the first place] or not, correct?

Questioner: Yes.

Al-Albaani: The narration of Ibn 'Umar, if you are holding on to it [specifically] in connection with him [trimming his beard while] being on *Hajj* or '*Umrah*, then that has an answer [specific to it], but if you are not holding on to that narration regarding that, then there is an answer for that [too], which of the two aspects do you mean?

Questioner: The aspect ... he said, '... when he would perform *Hajj* or '*Umrah* ...'

Al-Albaani: Okay, if this restriction, '... when he would perform *Hajj* or '*Umrah* ...,' is taken away, does the topic [at hand] change in your view?

Questioner: As long as there is no other proof, yes, the topic changes in my view.

Al-Albaani: *Ya'nee*, if it is established that Ibn 'Umar used to trim his beard even when not on *Hajj* or '*Umrah*, *ya'nee*, the problem is over? I don't think so [i.e., that should be the end of the argument but I don't think that that will be the case with you].

Questioner: The problem wouldn't be over for me, O Shaikh!

Al-Albaani: That's what I thought, even though that was what you were talking about.

Questioner: Yes, O Shaikh.

Al-Albaani: Okay, so, for the sake of benefit, I say: it has been established [both that he trimmed his beard] with the restriction [of him doing so on *Hajj* or '*Umrah*] and generally, i.e., he used to trim his beard when on *Hajj* or '*Umrah* and also when not on *Hajj* or '*Umrah*, what I understand from you is that it is as though you want to say: is it allowed to curtail the general order of the Prophet ﷺ to let one's beard flow based upon the unrestricted action of Ibn 'Umar or [in other words] without [restricting it only to] *Hajj* and '*Umrah*, I think that is what your question is, isn't it?

Questioner: Yes, that is my question [now], initially though it was about the restriction [of doing it during *Hajj* or '*Umrah*.]

Al-Abaani: Yes, for that reason here is a quick benefit [I will mention to you], it has been reported with the check [that it was done during *Hajj* or '*Umrah*] and it has been reported without that restriction too. So it has been reported from Ibn 'Umar that he would do that during *Hajj* or '*Umrah* and also when not on *Hajj* or '*Umrah*.

And take as another point of benefit that it has been reported from others apart from Ibn 'Umar too, yes, and this is something which in reality has remained hidden from many of the people of knowledge and excellence, and for that reason they forbid practising people from cutting their beards since they want to stop at the general meaning given in the text, "Trim the moustache and let the beard grow," and this is [in fact] the [foundational] principle, i.e., that a Muslim stops at a general or unrestricted text, and does act contrary to it by using a restriction or limit [to its generality] except with a proof.

So now, I hold that the proof is on our side in terms of restricting it, and [through] the action of Ibn 'Umar, and not specifically that he did it during

Hajj or 'Umrah, even though this helps us along half the way, since those who say that the order [in the *hadith*] is to be carried out in its generality and unreservedly do not [even] allow one to trim one's beard whether during Hajj or 'Umrah, [is that] clear?

So I say, Ibn 'Umar's action here is a proof, and that is due to the following:

To understand the restriction [given to the general meaning of the *hadith*] by Ibn 'Umar's رضي الله عنه action we have to bring to mind a reality that is connected to the aforementioned *hadith*, “Trim the moustache and let the beard grow,” [and that reality is] that Ibn 'Umar is one of its narrators. And here a *fiqh* principle comes in to play which the people of knowledge point out on numerous occasions when they debate with each other in matters in which they differ, they say, ‘The narrator [of a *hadith*] knows more about what he is narrating than others,’ and this is a sound statement, taken from some *hadiths*, such as his saying ﷺ, ‘An eyewitness sees what someone who is absent doesn't,’ and there is another narration [which states], ‘Being informed is not like seeing [for yourself].’

And the reason for this *hadith* is that the Prophet ﷺ related the story of Musaa ﷺ and his brother Haaron on one hand and the people on the other, that when he went to consult his Lord تبارك وتعالى, and left his brother in charge of the Jews and the Children of Israel, they made a calf, an image having a lowing sound, so when Musaa came back and he told him of the news, the vigilant sense of religious honour didn't overcome him until he saw [what had happened], and when he did so he ﷺ said, ‘Being informed is not like seeing [for yourself],’ and this is true, self-evident, natural, and well known amongst people practically and through experience.

So when this is the case, Ibn 'Umar, as we all know, lived with the Prophet ﷺ for years and he heard this *hadith* from him. So in my opinion if Ibn 'Umar knew by seeing him ﷺ that he never trimmed his beard at all, it would be impossible that Ibn 'Umar would take a single hair from it, due to it being

known that he was the most avid of the Companions in following him ﷺ, even in some issues which other people may reproach him for, and I think this is something you are all aware of.

So if a glorious Companion, part of whose biography I just mentioned now, someone who was the most eager of the Companions in emulating the Prophet ﷺ —if he didn't see or hear something from him ﷺ which at the very least would have opened the way for him to trim it, he never would have done so, is that clear?

If we add to that the fact that some of the Salaf like Abu Hurairah, Ibrahim an-Nakha'i and so on, used to do that too, [they] used to trim their beards, and then add to that those who, I don't say I know ... but those who use the general meaning of the *hadith*, saying, 'No one reported from any one of the Companions that they used to trim their beards,' [in reply] to them we say, 'No, they did, and those who did so are so and so and so and so and so and so, they now have to prove the opposite to us, and that is, as the Arabs say, نigh on impossible [the Shaikh used an Arabic proverb here: دون خراط القتاد—'Before one can attain it, he has to strip the tragacanth of its leaves by grasping each branch and drawing his hand down it: i.e., he has to perform what will be extremely difficult if not impossible.']. [And] what is the opposite [which they must prove]? That they never used to trim it, all they have is the absence of knowledge, and the people of knowledge have a very sound statement which they make, 'The absence of the knowledge of something does not necessarily equate to its non-existence.'

So the fact that I, Zaid, Bakr and 'Amr don't know any one of the Companions who used to trim his beard doesn't mean that none of the Companions [actually] did, this is not knowledge this is ignorance, [since] it could [either] be this or that, but one of these two possibilities has [actually] been reported as we just mentioned from Ibn 'Umar, Abu Hurairah and others from the Pious Predecessors.

And I recall that Ibrahim an-Nakha'i relates, and as we know Ibrahim was one of the *Taabi'in*, he related that they used to trim their beards—and this is a very important narration [in this issue].

Based upon this we are able to say that the Prophet's ﷺ order to let the beard flow is not unrestricted and all-encompassing, because it has been practically established by those who carry weight in both knowledge and in their following that they did not implement this *hadith* unrestrictedly.

Through this example and others I stated in many pieces of research, and this [point] is, in fact, a very important knowledge based principle, whoever understands it will have comprehended tens of issues which [people's] minds err in correctly grasping, in terms of whether or not they are allowed in the legislation, so I say: 'It is not allowed to act upon the general meaning of every general text which was not acted upon in a general manner.' Is this statement clear or not?

It will not be hidden from all that there are many parts to a general text, so then [a person] wants to use this general text to prove one of those parts, because it is either forbidden or legislated by way of what? [By way of that] text which is general in meaning—so coming to such a conclusion based on a general text is not allowed in many instances when using it to come to that conclusion includes a part which was acted upon or not acted upon, it is in light of this that we should use the general [meaning] as a proof or [conversely] not use the general [meaning] as a proof, which is the case in point at the moment.

And we are able to bring other examples, some of which take place in our lives nowadays, and others which [do not take place in our lives nowadays but which] we give to serve as an example in order to clarify this principle.

An example before us is this general order, "Trim the moustache and let the beard grow," which is used to show that it is not allowed to trim it at all, but through practical examples we were shown that it was, so: we do not take this

general ruling because that which opposes it has been established, i.e., trimming [what exceeds a fistful].

Sometimes you have the total opposite: a general order is used to show the legislative legitimacy of a *particular* act of worship, an act of worship which has not been relayed to us from the people of worship of old and so [in such a situation] it is not correct to use the generality of the text to come to that conclusion, for if we did we would have agreed with all of the innovations that innovators do, since any innovation on the face of the earth—especially if it is categorised according to what Imaam Ash-Shaatibi calls additional/secondary innovations [*al-bid'ah al-idaafiyyah*]¹—it is not possible except that this innovation will have a proof from the Book and the *Sunnah*, yet along with that we [still] say that it is an innovation.

Now I will bring you a practical example and another which I will make up in order to make this principle understood. You all know, since you've performed *Hajj* and '*Umrah* many times, that there are many worshippers, [there] and here too, who we now see placing their right hand on the left after raising their heads from *rukoo*', [is that] clear? This holding of the hands after *rukoo*' which some Shaikhs who have their standing in knowledge do, what is their proof? A general text, they in no way at all have a *hadith* [which states] that when the Prophet ﷺ would raise his head from *rukoo*' he would place his right hand over his left in prayer, there is no such *hadith* at all, there is however a general *hadith*, 'When he would stand for prayer, Allaah's Messenger ﷺ would place his right hand over his left,' [so] they said, '... stand in prayer ...' this includes the first standing, the second, [in fact] any standing which is after the *rukoo*'—this is where a general text has been used to come to a conclusion, likewise, for example, other *hadiths* [general in nature which they use as proofs], that, 'We, the company of prophets, have been commanded with three things ...' one of which was, '... and to place our right arms on our left arms during prayer.' They said: this is unrestricted and so includes the first time one stands and the second time after the *rukoo*'.

We hold that this conclusion is very weak, why? Because this was either carried out practically by the *Salaf*, at the head of whom is Muhammad ﷺ, or it was not. The person who claims that it was done practically is like those who use a general text as a proof: they have to establish that the Prophet put his hand on his chest after raising his head from *rukoo*—and no such text exists at all.

Those who do not do that do not need to establish that he didn't do it, why? Because acts of worship are restricted, 'I have not left anything which will bring you closer to Allaah except that I have ordered you with it,' so if the Prophet ﷺ put his hands there in this place it would have been relayed to us just as it was concerning the first place ... if the Prophet ﷺ used to put his hands there in the second place it would have been reported to us just as putting the hands there in the first standing was, so if placing the hands there in the second standing was not transmitted then this is a practical proof which the Muslims carried out [showing] that the Prophet ﷺ never used to do it.

So using general proofs to come to conclusions, whether they are sayings of the Prophet, which are [obviously] strongest [in establishing proof], or statements of the Companions, which are less [authoritative than the statements of the Prophet ﷺ], since the statements of the Prophet ﷺ are more precise and definitive than that of a Companion ... this is a clear example of what we were explaining, or does anyone have a question or something they are unclear about before we move on to the next example ... yes?

Questioner: Regarding how much is to be trimmed, he limits himself to what is in excess of a fistful?

Al-Albaani: Yes, when he holds his beard, whatever is under the fistful, those hairs, it is permissible for him to cut them.

Questioner: From both sides?

Al-Albaani: From both sides if they are more than a fistful. Maybe someone has another question too?

Questioner: Others apart from Ibn 'Umar narrated [this *hadith*], they never limited it to a fistful or anything else, so is it allowed for us to trim even more than a fistful or do we restrict ourselves to what Ibn 'Umar did?

Al-Albaani: No, we stop at what Ibn 'Umar did, because he has a distinction which is that he is the narrator of the *hadith*.

Questioner: This is a strong principle, Shaikh.

Al-Albaani: Yes, I'll give you an example which will make the issue even clearer. Many times on such occasions I say: if a group of people entered a mosque at *dhuhr* or '*Asr* time, and they wanted to pray the *Sunnahs* that are prayed before these prayers, that which occurs today and which is correct is that each person will pray the *Sunnahs* in a spot on their own.

So if someone [now went and] had an idea, upon seeing this group of people entering the mosque and praying on their own [he thinks]: why [is each one praying] alone? 'Come together, *Yaa Jamaa'ah*, why have we split our prayer up when the Prophet ﷺ said, 'Allaah's Hand is over the *Jamaa'ah*,' and, 'The congregational prayer is more superior to that of a person praying on his own ...' to the end of the *hadith*, '... and he ﷺ said, 'A man's prayer with another man is greater in reward than his prayer alone. And a man's prayer with two other men is greater in reward than his prayer with one other man ...' and so on, '... Come and let's pray together as a *Jamaa'ah*,'—would you say this *Jamaa'ah* is legislated or not? All of you in unison will say, 'No, it isn't.' Okay, is there a [textual] prohibition against this prayer? There isn't, there isn't a prohibition, the Prophet ﷺ didn't say, 'Do not pray the *Sunnahs* in *Jamaa'ah*.'

But I will say, I will say in my own particular way: the Prophet ﷺ did prohibit it. But the common folk don't share in understanding this

prohibition, in fact, not all of the elite [i.e., scholars etc.] share in understanding it, only some to the exclusion of others.

And it is from here that the discord concerning good and bad *bid'ahs* came about, because those who say that there is [such a thing as] a good *bid'ah* understood the [following] statement of the Prophet ﷺ, 'Every innovation is misguidance, and all misguidance is in the Fire,' to mean that it is restricted: i.e., [they incorrectly understood that the statement is not general but restricted and means] that not every *bid'ah* is misguidance.

Ya'nee, this is one of the strangest areas of discord that has arisen in the *Ummah*. So we are [from] those whom Allaah has helped, through His Grace and Mercy, to understand this most great principle which the Prophet ﷺ laid down in general gatherings, in his sermons on Fridays and elsewhere, saying, 'And every innovation is misguidance, and all misguidance is in the Fire,' we have understood this to be unrestricted and all-encompassing.

When a person comes to us with the example I just gave to you now, 'Come and let's pray [the *Sunnah* prayers] together in congregation,' this goes with [i.e., deceives] the people of innovation, 'Why, *Yaa akhee*, do you criticise us? Allaah said, '... ask [Allaah to confer] blessing upon him and ask [Allaah to grant him] peace,' don't they disapprove of us like that?

So this example which I gave to you just now deceives those people who did now ground themselves on this great principle, 'And every innovation is misguidance, and all misguidance is in the Fire,' as for us then the issue is not dubious to us, and all praise is due to Allaah, [for] we say that praying *Sunnahs* in congregation is an innovation.

Okay, going back to our previous question [about praying the *Sunnahs* before an obligatory prayer in *Jamaa'ah*], is there a prohibition concerning it? There isn't, there isn't a prohibition concerning it as they understand or as they want, but his statement ﷺ is enough for us, 'And every innovation is

misguidance, and all misguidance is in the Fire,' and the *hadiths* in this regard are well-known.

Thus, in the same way in which we reproved this [praying of the *Sunnahs* in] *Jamaa'ah*, the proofs for which were [those] general [*hadiths*], [in the same way] we say: this act of worship, if, in fact, it was an act of worship, the *Salaf* would have preceded us in it, just as we were saying that if placing the hands [on the chest] in the second standing were legislated and if the general proofs which they use included [placing the hands on the chest in] this place [then the *Salaf* would have preceded us in it], so when they didn't our answer and stance is just like our statement concerning praying the *Sunnahs* in congregation, i.e., if that were included in the general proofs, they would have carried that out, clear?

Thus, '... let the beard grow ...,' this is a general text—but was implementation of this general text carried out? The answer is no. Why? Because we have textual evidence from the *Salaf* while [at the same time] not having that which opposes them. So the deduction that cutting what is in excess of a fistful is permissible stands correct for us through the proof of the narrator of the *hadith*, Ibn 'Umar and whoever from the *Salaf* followed him in that.

And [all] praise is [due] to Allaah, Lord of the worlds.

{ *Al-Hudaa wan-Noor*, 267. }

Shaykh al Albani R.A concluded':

So, the authentic narrations contain that which is a proof for the permissibility of trimming the beard or taking from it, and that it was a well known practice amongst the *Salaf*. This is in opposition to what some of our brothers from Ahl al-Hadith think, those who are severe against allowing the trimming of the beard, clinging to the general saying of his "...and leave the

beard!" without paying attention to the fact that what was understood from the general meaning was not intended due to the lack of the action of the Salaf upon this interpretation, and amongst them are those who reported the general hadith itself, and they are: 'Abdullah bin 'Umar, and his hadith is in the two 'Sahih's; Abu Hurayrah, and his hadith is in 'Sahih Muslim,' and I have given the origins of both in 'Jilbab al-Mar'ah al-Muslimah' (p. 185-187); and Ibn 'Abbas, and his hadith is in 'Majma' az-Zawa'id' (5/169).

In Roman Urdu

**DAADHI
KE HADD
KI SHAR'EE
HAISİYAT
KYA
HAIN...??**

**Rasulullah Sallallahu Alaihi Wasallam ki Dhaadi Mubarak Kitni
Thi Daleel ki Roshni Mein**

Yazeed Faarsi Rahmatullah Alai farmate hai ke " Ek Martaba Hazrat Ibn Abbas RaziAllahu Anhu ke Hayaat me Muje khwab me Nabi e Kareem Sallallahu Alai Wasallam ka sharf haasil huwa. Yaad rakhe ke Yazeed Quran e kareem ke Nuskhe likha karte the.

Wo farmate hai ke : " Maine Ibn Abbas RaziAllahu Anhu ko is khwab ke baareme tazkarah kiya, tho aap Ibn Abbas RaziAllahu Anhu ne farmaya ke Rasool Allah Sallallahu Alai Wasallam ne farmaya ::

" Shaitaan me itni taaqat nahi ke wo meri shubaahat ikhtiyaar karsake, isliye jisey khwab me meri ziyaarat huwi wo yakheen karle ke usne mujko dekha hai ", kya tumne khwab me jis hastii ko dekha hai unka huliya bayan karsakte ho ??

Maine arz kiya, Ji haan !!.....

Jinki Daadhi Yahase yahan tak bharii huwi thi aur khareeb Gardan (ya Gale) Ke hisse ko bhari huwi thi.

Ibn Abbas RaziAllahu Anhu farmate hai k :

" Agar tum Bedaari me unki ziyaarat karte tho shayad issey jyada unka huliya bayan nahi karsakte "

[Tabaqat Ibn e Sad 1/417, Ibn e Abi Shaybah 11/525, Musnad Ahmad 1/361-62, Musnad Abu Ya'ala, Shamaail al Tirmidhi 393, Ibn e Asakir 1/229]

Hadees ko Saheeh Kahne wale:

**Hafiz Ibn hajr is hadees ki sanad ko hasan qarar diya hai :
{ Fatah ul Bari Sharh sahih al bukhari : 6 / 657 }**

Allamah Haishmi Rahmatullah Alai ne bhi is Hadees ke Urwaad ke baareme likte hai ke :

“ Rijaal ul Sikaat “

{ Majmua al Zawaad 272/8 }

**Imaam Zarkhaani Rahmatullah Alai ne is hadees ke baareme farmaya hai :
“ Isnaad Hasan “**

{ Sharh 439/4 }

**Maujooda Hadees me Ravi Yazeed Al Faarsi Ibn Hajr Rahmatullah Alai ke
aagey MAQBOOL hai.**

Aur Ye ravi se Abu Dawud, Tirmizi aur Nasa'ee ne bhi Rivayat kiye hai.

Misbah al-Lughaat me yeh zikr kiya gaya hai ke

**" Al Nahr ke maana Seene ke upar ka hissa, gardann ke neeche ka hissa,
Gardann "**

[Misbah al Lughaat Safa # 824, Al Qamus al Waheed Safa # no. 1618]

IslamQA me bhi yeh zikr huwa hai ke :

**يعني أن لحيته الشريفة عليه الصلاة والسلام لم تكن طويلة تملأ صدره ، بل تكاد تملأ نحره ، والنحر هو _
_أعلى الصدر ،**

**" Yaani Nabi e Kareem Sallallahu Alai Wasallam ki Daadhi Mubaarak utni
lambi nahi thi jaisa ke seene par phaili huwi ho, magar wo Nahrahu par bhari
huwi thi, aur Al Nahr thoh Seene ke upar hy "**

[fatwa no:147167]

Shaykh Zybair Ali Zai ne bhi Tarjuma kiya hai :

" Isse aapke Seene ka baalayi hissa bhara huwa tha"

{ Al Hadees : 113, Safa # 18 }

Hadees :

Jabir b. Samura RaziAllahu Anhu ki Saheeh Muslim ki hadees 2344, me jo zikr huwa hai Ke Nabi Sallallahu Alaihi Wasallam ki Dhaadi Ghani Thi.

1.Abu Ubayd al Qasim bin Salam Rahmatullah Alai (Mutawaffa 224 h) ne Farmaya :

" الكثرة أن تكون اللحية غير دقيقة ، ولا طويلة ، ولكن فيها كثافة من غير عظم ولا طول "

" Iska maana yeh hai ke Daadhi utni patli nahi thi aur naahi utni lambi thi magar Ghanii thi....."

[at-Tabarani in Mu`jam al Kabeer 22/159]

2. Abul Abbas al Qurtubi ne farmaya :

" لا يفهم من هذا أنه كان طويلها ، فإنه قد صحَّ أنه كان كثَّ اللحية ؛ أي : كثير شعرها غير طويلة "

" Iska Yeh maana nahi ke Nabi E Kareem Sallallahu Alai Wasallam ki Daadhi Mubaarak Lambi thi. iska yeh maana hai ke wo Ghanii thi magar lambi nahi thi "

[(135/6) "المفهم لما أشكل من تلخيص صحيح مسلم"]

3.Ibn Hajr al Asqalani Rahmatullah Alai ne farmaya :

قوله كث اللحية أي فيها كثافة واستدارة وليست طويلة

" Wo Ghanni aur goll thi, wo lambi nahi thi "

[Muqaddima Fath al Bari 1/178]

Sahaba kiraam se badkar koi Nabi e Sallallahu Alai Wasallam ki hadees ko samajsaka hai ??

Ibn Masood RaziAllahu Anhu farmate hai ke :

والله لقد جنتم ببدعة ظلماء أو قد فضلتهم أصحاب محمد صلى الله عليه وسلم علما

“ Wallah, tum ek imtiyahi bidaat shuru karte ho ya Sahaba e Rasool Sallallahu Alai Wasallam ke ILM se jyada tajawus karrahe ho ?? “

{ Al Mujam Al kabeer Al Tabarani : 9/126 }

Ibn Abbas RaziAllahu Anhu farmate hai ke :

“أَتَعَلِّمُنِي بِالسُّنَّةِ لَا أُمَّ لَكَ .“

“ Tum Muje Sunnah sikhaaoge ?? “

{ Sahih Muslim # 1523 }

Imam Tirmizi Rahmatullah Alai farmate hai ke :

لِأَنَّ ابْنَ عُمَرَ هُوَ رَوَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ أَعْلَمُ بِمَعْنَى مَا رَوَى

Ibn Umar RaziAllahu Anhu ne Nabi e Kareem Sallallahu Alai Wasallam se bayan kiye hai aur wo doosronse jyada rivayaten jaante the “

{ Tirmizi # 1245 }

Nabi Sallallahu Alaihi Wasallam ka Hukum

Ibne Umar Radhiallahu Anhu se riwayat hai ke Nabi Sallallahu Alaihi Wasallam ne farmaaya:

خَالِفُوا الْمُشْرِكِينَ، وَفِرُوا اللَّحَى، وَأَخْفُوا الشَّوَارِبَ

Tum mushrikeen ke khilaaf karo, Daadhi chor do aur Moonchen katarwaao.
(Sahih Bukhari: 5892)

Jaisa ke aap jante hi hai upar hadees mein batayi hai ke Abdullah Bin Umar RaziAllahu Anhu ne hi khud Rivayat kiya hain ke "Dhaadi chor do" jo hadees e Nabwi hai.

Fir wahi sahabi dauraan e Hajj ke silsile me Daadhi kaanti. Kisi sahabi ne Abdullah bin Umar RaziAllahu anhu par is silsile me inkaar saabit nahi hai. Yeh hohi nahi sakta ke Abdullah bin Umar Motabar Sunnat e Sahabi se aise hadees sune aur uspar khud hi iske Mukhaalifat bhi kare.

Sonchne waali baat hai.

Jin Hadees mein Nabi ne kaha Daadhi Chor do Aur Moonchen ko kataraoow (Saheeh Bukhari : 5892)

Ab "chor do" ka Matlab kya hain..??? Kahan Tak Chodna Hain..?? Iska Maana hum behtar Jante Hain ya khud iss hadees ka rivayat karne wala behtar Janta Hain...?? Aap hi Faisla karo.

Hum Salafi Hain Hadees ka Matan Ko Waisa samajna Hain jaisa Woh Hadees rivayat karne wala Samjha hain. Ye Hadees ko Rivayat karne wala Abdullah bin Umar r.a Ne Daadhi Mutti se Zyada Baal cut karte the Hajj mein bhi aur Hajj ke Alawa Aam wakt mein bhi. Jo Saheeh hadees se sabit Hain. [Bukhari Book #72, Hadith #780 , Abu Dawood hadeeth no: 2357 authenticated by Al-Albani]

Marwan Bin Salim farmate hai: Main ne Ibne Umar (Radiallahu Anhu) ko dekha kii wo daadi ko apne muthe mein lete aur us say jo badi hue hote usay kaat daalte the.

{Sunan Abu Dawud, Hadith no.2357, Albani ne is sahih qarar diya hai is hadith ko}

Note : iss Hadees mein Hajj ka Dikr hi Nahi hain.

Ibne Hajar farmate hai:

Main (Ibne Hajar) kahta hoon:

قلت . الذي يظهر أن ابن عمر كان لا يخص هذا التخصيص بالنسك بل كان يحمل الأمر بالإعفاء على غير الحالة التي تتشوه فيها الصورة بإفراط طول شعر اللحية أو عرضه

Zahir baat toh yeh hai kii Ibne Umar ne daadhi kaatne ko Hajj aur Umrah k saath khaas nahi rakha jabkii Un k mutabiq Daadhi choodne ka amal us haal mein hai jab bhadhdha pan na ho aur Maskhare Ka bais na bane Daadhi k baal zeada lambay hone ya daadi k atraaf mein zeada baal hone ki waja say.

{Fathul Al Bari, 10/350}

Note: Kise sahabi ne Ibne Umar, Abu Huraira aur Ibne Abass ki mukhalfat nahi kiye hai aur yeh kaisay mumkin hai Ibne Umar Rasoolullah say kuch sune aur phir uski hi mukhaalfat karay

Aur Muhadseen aur fuqaha ne bhi ahi kaha Hain. Imam Ibne Hajar , Imam Abdul Barr , Imam Albany wagaira.

Ye Abdullah Ibne Umar r.a Jo ke jaleelul Qadr Sahabi Jo Sunnat Ko pabandi se Amal karne Wale Sahabi kabhi bhi jaan buchke Sunnat ka khilaf katan nahi karte Aur Ulama ne bhi ahi kaha Hain.

Allamah Hafidh Ibn Abdul Barr farmate hai:

Ibn Umar RaziAllahu Anhuma ka jo Amal tha ke wo Hajj mein ek Mutthi say zyada dhaadi kaate thy yeh is baat ki daleel hai kii Hajj ke ilawa bhi dhaadi kaat sakhte hai kyunkii agar dhaadi kaatna jaiz nahi hota toh Hajj ke dooran bhi jaiz nahi hota aur Ibne Umar RaziAllahu Anhuma ne Rasoolullah SallAllahu Alayhi Wa Salam say rewayat kiya hai ki dhaadi ko badaoo aur Ibn Umar ko bohot ILM hai is barey mein jo Unhoo ne rewayat kiya aur Jumhoor Ulama isi ke Qayel the ki who Dhaadi kaat te the jo fazlu ala qabza thi aur Allah behtar jaanta hai.

[Al-Istidhkaar, 4/317]

Ab Baaz Sahaba kiraam ka Amal :

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ يَحْيَى أَبُو مُحَمَّدٍ، حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ، أَخْبَرَنِي الْحُسَيْنُ بْنُ وَاقِدٍ، حَدَّثَنَا مَرْوَانُ، - يَعْنِي ابْنَ سَالِمٍ - الْمُفَقَّعُ - قَالَ رَأَيْتُ ابْنَ عُمَرَ يَقْبِضُ عَلَى لِحْيَتِهِ فَيَقْطَعُ مَا زَادَ عَلَى الْكَفِّ

Marwan ibn Salim al-Muqaffa' Kahte hai ke “ Maine Abdullah Bin Umar RaziAllahu Anhu ko dekha, wo apni Daadhi ko Muthhi me pakadte aur jo Mutti se jyada ho tho usey kaatdetey. “
{ Abu Dawud # 2357 – Hasan Albani }

Hafiz Ibn Hajar Rahmatullah Alai farmate hai ke :

قلت . الذي يظهر أن ابن عمر كان لا يخص هذا التخصيص بالنسك بل كان يحمل الأمر بالإعفاء على غير الحالة التي تتشوه فيها الصورة بإفراط طول شعر اللحية أو عرضه

Zahir baat toh yeh hai kii Ibne Umar ne daadhi kaatne ko Hajj aur Umrah k saath khaas nahi rakha jabkii Un k mutabiq Daadhi choodne ka amal us haal mein hai jab bhadhdha pan na ho aur Maskhare Ka bais na bane Daadhi k baal zeada lambay hone ya daadi k atraaf mein zeada baal hone ki waja say.

[Fath al Bari 10/350]

2) Hazrat Ibn Abbas raziAllahu Anhu bhi iske khayal the.

Sayyidina Ibn Abbas RaziAllahu Anhu ne ek Ayat ki Tashreeh me farmaya ke :

أَبُو بَكْرٍ قَالَ: نَا ابْنُ نُعْمِيْرٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: «التَّقْتُ الرَّمْيُ، وَالدَّبْحُ، وَالْحَلْقُ، وَالتَّقْصِيرُ، وَالْأَخْذُ مِنَ الشَّارِبِ وَالْأَظْفَارِ وَاللَّحْيَةِ»

" Mooche, naakhun aur Daadhi me se kaatna "

{ Musannif Ibn Abi Shaybah : 15673 - Wa Sanad Saheeh, Shaikh Albani apne Zaeefa me isko sahih kaha hai 5453, Zubair Ali Zai ne bhi Saheeh kaha hai Al Hadeeth : 27, 56 }

Tafseer Ibn Jareer 109/17 - Wa Sanad Saheeh }

Doosre Alfaaz me bhi maujood hai Jaisa ke

Abu Jafar al Nahas ne Ma`ani Al Quran Jiidl # 4, Safa # 402 me zikr kiya hai..

".التَّقْتُ: الحلق، والتقصير، والرمي، والدبح، والأخذ من الشارب، واللحية، ونتف الإبط، وقص الأظفار

“ Mooncho aur Daadhi ko tarasho “

Aur doosre Jagah bhi aaya hai.

".التَّقْتُ: الرمي، والدبح، والحلق، والتقصير، والأخذ من الشارب، والأظفار، واللحية"

.....Daadhi ko Tarasho.

{ Musannif Ibn e Abi Shaiba Jild # 3, Safa # 429 }

3) Sahabi E Rasool Sayyidina Abu Hurairah RaziAllahu Anhu ka aml ::

حَدَّثَنَا وَكِيعٌ ، عَنْ شُعْبَةَ ، عَنْ عَمْرِو بْنِ أَيُّوبَ ، عَنْ أَبِي زُرْعَةَ ، عَنْ أَبِي هُرَيْرَةَ ، أَنَّهُ كَانَ يَأْخُذُ مِنْ لِحْيَتِهِ مَا جَازَ الْقُبْضَةَ .

Sayyidina Abu Hurairah RaziAllahu Anhu se Marwi hai ke wo Ek Musht se jyada Daadhi ko kaadte they.

{ Musannif Ibn Abi Shaybah : 25999 – Wa Sanad Saheeh }

Taba'een se saabit Aml ::

1) Muhammad bin kaab al Qaarzi { Tabaee, Siqah, Aailm } bhi hajj me Daadhi se kuch kaatne ke khayal the.

دثنى يونس، قال: أخبرنا ابن وهب، قال: أخبرني أبو صخر، عن محمد بن كعب القرظي، أنه كان يقول في هذه الآية: { ثُمَّ لِيَقْضُوا تَفَثَهُمْ } : رمي الجمار، وذبح الذبيحة، وأخذ من الشاربين واللحية والأظفار، والطواف بالبيت وبالصفا والمروة.

{ Tafseer ibn Jareer : 17/109 – Wa Sanad Saheeh }

2) Ibn Jareer Rahmatullah Alai bhi Iske khayal the.
{ Tafseer Tabari : 17/110 – Wa Sanad Saheeh }

3) Mash'hoor jaleel ul qadr Taba'ee Ibraaheem { Naakhi } bhi Rukhsaaronke baal kadte they.
{ Musannif ibn Abi Shaybah : hadees 25473 }

4) Qaasim bin Muhammad bin Abi Bakr jab sarr mundwaate tho apne Mooncho aur Daadhi ke baal kaartey the.
{ Ibn Abi Shaybah Hadees : 28479 – Wa Sanad Saheeh }

5) Tawoos Rahmatullah Alai bhi Daadhi me se kaatne ke Khayal the.
{ Ibne abi shaiba # 8/375, Ibne Abdul Barr - Al Istezkaar 28/63, Khallal in Al Tarjul Safa # 13 – Wa Sanad Saheeh }

6) Qasim Bin Muhammad bin Abi Bakar Siddique Rahmatullah Alai bhi iske khayal the.

حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ عَنْ أَفْلَحَ قَالَ : كَانَ الْقَاسِمُ إِذَا حَلَقَ رَأْسَهُ أَخَذَ مِنْ لِحْيَتِهِ وَشَارِبِهِ .

“ jab bhi aap sarke baal kaadte tho moonche aur daadhi ke baal bhi kaadtey “

[Ibn e Abi Shaiba Jild # 8, Safa # : 375 hadees : 25996, Isnaad Saheeh - Shaykh Muqabbil bin Hadee Jame fe al Ahkam Lahiya Safa # 148, Shaykh Zubair Ali Zai ne Risalah Al Hadees no: 27, Safa # 57 me saheeh kaha hai]

7) Ibn e Sireen Rahmatullah alai aur Al Hasan al Basree Rahmatullah Alai ka Aqwaal :

حدثنا وكيع عن أبي هلال؛ قال: سألت الحسن وابن سيرين فقالا: لا بأس به أن تأخذ من طول لحيتك"

Abi Hilaal kahte hai ke : Maine AL Hasan aur Ibn Sireen Rahmatullah alai se poocha, tho wo log ne farmaya : “ Lambi daadhi se kuch hissa lena par koi harj nahi hai. “

[Ibn e abi shaiba, Jild # 8, Safa # 376 Hadees : 26000] & Mussannaf Ibne Shaiba (5/225-226)

Tambi : Abi Hilaal Mutakallim feeh Ravi hai jaisa ke unpar Jarh aur Tadeel dono maujood hai aur wo Sacche Layeen hai.

**Imaam Yahya Ibn Maeen ke mutaabik unme kuch kharabi nahi hai aur Qatadah se unki rivayat kamzor hai { Aur idar wo Hasan aur Ibn Sireen se rivayat karrahe hai }..
Aur ek Rivayat uska Sahare me.**

Al Imaam ibn e Abdul barr Rahmatullah alai ne AL Hasan aur Ibn E Sireen ke bareme Daadhi Tarashne ke baareme farmaya :

وكان الحسن يأخذ من طول لحيته، وكان ابن سيرين لا يرى بذلك بأساً

“ Al Hasan apne Daadhi tarashte the aur Ibn e Sireen ko isme kuch galat nahi dikhayi diya “

[At Tamheed li Ibn Abdul Barr 14/46]

Aimma e Hadees :

1.) Imaam Ahmad bin Hanbal Rahmatullah Alai bhi is jawaaz ke Khayal the.
{ Kitaab Al Tarjall : 92 }

2) Imaam Ash'Shaa'faee Rahmatullah Alai ne farmaya ::

فمن توضأ ثم أخذ من أظفاره ورأسه ولحيته وشاربه لم يكن عليه إعادة وضوء وهذا زيادة نظافة وطهارة

“ Jo Koi Wuzu karega aur fir naakhun tarashega, sar ke baal katwaayega aur Daadhi aur moonche kaantega aur fir dubara wuzu karega.....
[al Umm 1/21]

3) Al Muzni Rahmatullah Alai farmate hai ke :

ما رأيت وجها أحسن من وجه الشافعي ولا رأيت لحية أحسن من لحيته وكان ربما قبض عليها فلا تفضل عن قبضته ولقد سمعته يوما ينشد * قوم يرون النبل تطويل اللحا * لا علم دين عندهم ولا تقى ربوا صغارا ثم خلوهم سدا * بغرة الجهل وأداب النساء فلو ترى شيخهم إذا احتبى * ثم ابتدئ في رخص سعر وغل

“ Maine Imaam Shafi Rahmatullah alai ke chahre se badkar kisika chahra khoobusurat nahi deka hai, agar aap apni Daadhi ko Musht me lete tho unki daadhi unke Musht se badkar nahi hothi thi. Aur maine ek din suna hai ke wo [Ek Shayari] kahrahe they. Yeh log sonchte hai ke lambi daadhi chodna Alaa { Ikhlaas } hai, wo log ke paas Deen ka kuch bhi ILM nahi hai, aur naahi wo log ke paas Taqwa hai...Agar tum dekho wo log ke shaikh neeche baitkar { Bagair sonche } daam ke utaar chadav ke baareme apni rayy derahe hothe hai..

[Tareekh Damishq 51/280-281]

4) Ibn Taymiyyah Rahmatullah Alai ne farmaya ::

وأما إعفاء اللحية فإنه يترك ولو أخذ ما زاد على القبضة لم يكره، نص عليه كما تقدم عن ابن عمر، وكذلك أخذ ما تطاير منها

“ Dhaadhi ke liye, usey choda jaaye, aur koi usey ek musht se jyada kaanta hai tho wo Na-pasandeedah aml nahi hai, jaisa ke Ibn Umar RaziAllahu ki rivayat me zikr kiya gaya hai.
{ Sharh Al Umdah # 1/236 }

5.) Allamah Hafidh Ibn Abdul Barr farmate hai:

Ibn Umar RaziAllahu Anhuma ka jo Amal tha ke wo Hajj mein ek Mutthi say zyada dhaadi kaate thy yeh is baat ki daleel hai kii Hajj ke ilawa bhi dhaadi kaat sakhte hai kyunkii agar dhaadi kaatna jaiz nahi hota toh Hajj ke dooran bhi jaiz nahi hota aur Ibne Umar RaziAllahu Anhuma ne Rasoolullah SallAllaahu Alayhi Wa Salam say rewayat kiya hai ki dhaadi ko badaoo aur Ibn Umar ko bohot ILM hai is barey mein jo Unhoo ne rewayat kiya aur Jumhoor Ulama isi ke Qayel the ki who Dhaadi kaat te the jo fazlu ala qabza thi aur Allah behtar jaanta hai.

[Al-Istidhkaar, 4/317]

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Maslah yeh nahi ke Sahaba ka aml Daleel hai ya nahi ? Balke Maslah yeh hai ke Quran Wa Sunnat ka kaunsa faham motabar hai. Hum woh Fahem Ko Motabar Mante hain jo Sahaba, Tabaeen aur Taba Taba'een aur Muhaddiseen kiraam se saabit hai ???

Ham to wahi Fahem maante hai jo Sahaba, Taba'een aur Taba Taba'een aur Muhaddisin kiraam aur Qaabil e Aitmaad Ulama e Ummat se saabit hai. kisi ek Bhi Sahabi, Tabaeen, Taba Tabaeen Muhaddis ya Motabar Aalim ne ek Mutthi se ziyada Daadhi ko kaatna haram ya Najaayaz nahi karar diya hai.

Ha baaz Ulama ne ye kaha ke Daari ko chodhna chahiye lekin Jab daleel ke Mutabiq aur Salaf saleheen ke roshni mein dekha jaye to Daadhi Mutti tak hi Saheeh hain

Haafiz Abdullah Rohpuri Rahmatullah Alai farmate hai ke :

“ Khulaasa yeh hai ke ham tho ek hi baat jaante hai wo yeh ke Salaf ke khilaaf Jayez nahi, kyunki wo Lughat Itstilaah se ghaafil nahi they “

{ Fatwaa Ahlul hadees Jild # 1, Safa # 111 }

Khulasa e kalaam yeh hai ke Allah ke Nabi Sallallahu Alai Wasallam ki Daarhi mubarak ghani thi na ziyada lambi thi naa hi seene mubarak ko bharti thi balkay seene se oopar gardan ke hisse ko bharti thi yani ek Musht hi thi. Isliye sunnat par Amal sahaba karaam RaziAllahu Ajmaeen jinhon ne aapse daadhiyonko maaf karo, Daadhyan barhao wali Ahadees rivayat ki, Abdullah Bin Umar, Abu Hurairah RaziAllahu Ajmaeen 'ne apni daadhiyan Ek muthi se zayed kaat kar Allah ke Nabi Sallallahu Alai Wasallam ke chehra Mubarak ke misl karte hue aapki Mansha ke mutabiq aapke hukum par hi amal pera hue.

Inhen Salaf Saaliheen ka raasta ka rasta ikhtiyar karne mein hidaayat aur kamyabi Allah taala ki taraf se zaamin hai.

Hum yeh kehte hain ke Salaf Saaliheen ki sunnat par amal par khara hone ki samajh ko muqaddam karte hue apni daadhiyan sunnat ke mutaabiq Allah ke Mahboob Nabi e Kareem Sallallahu Alai Wasallam ke chehra Mubarak ke misl sawarna chahiye, Yahi haq aur hidaayat ka rasta hai, Taufeeq to Allah Wahadahu Laasharik ata farmane waala hai.

Aek Aitraz :

Hamare Baaz bhai Log Ye Aitraz karte hain ke Jab Nabi Ne Daadhi nahi kaate to hum bhi Nahi katenge

Hamari Jawab :

Agar Nabi Sallallahu Alaihi Wasallam ne Daadhi nahi kaate (ya) Ek mutthi Daadhi se Ziyada Baal ko Kaatne se mana kiye ho (ya) Ek Baal bhi na kaato iski Hadees kahan hai???? Iski koi Hadees Nahi hai. yehi Allamah Albany Sahab ne bhi Aitraz kiya hain ke Nabi Sallallahu Alaihi Wasallam ne Daadhi nahi kaate karke Aisa Koyi Hadees nahi hain.

Allah Ke Nabi Sallallahu Alaihi Wasallam ki Dhaadi Mubarak to Ek Mutthi hi thi, (Jaisa Ke Uper Tafseel se dikr huwa hain) Aur Nabi ki Daadhi Ghani thi Ab Iska Matlab ye nahi ke Daadhi Lambi thi Jaisa ke Muhaddaseen ne kaha. Aur Sahaba karam RaziAllahu Anhum (Abdullah ibne Umar, Abu Hurairah , Ibne Abbas) Ke Ek mutthi Daadhi se Zyada Baal ko “kaat te the” isse Pata Chalta hain ke Sunnat bhi yehi Hain. Tabhi to Sahabe Karam RaziAllahu Anhum ne Sunnat ki itteba me Ek mutthi Daadhi kaatey the. Wallah ye Katan Nahi Hosakta Jo Rivayat Karne wale Sahaba Sunnat ka khilaf kiya ho.

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Ye Sare Bayanat Zaroor sune :

**1. Regarding The Length of the Beard By Shaykh Al- Allamah , Mujtahid ,
Faqee , Muhaddis Nasiruddin Al Albani**

You Tube Link : <https://www.youtube.com/watch?v=I4mIkXcTgSw>

**2. An Excellent Debate Between Shaykh-Al Albany with his Student Shaykh
Al Huwany regarding Length of the Beard**

You Tube Link : <https://www.youtube.com/watch?v=c2qprSlgMcY>

**3. Regarding The Length of the Beard By || Shaykh. Muhaddis Zubair Ali
Zaee**

You Tube Link : <https://www.youtube.com/watch?v=tLMGPT7rh1s>

The Way of Salafiyyah.com

